A COLLABORATIVE MODEL FOR POSITIVELY ALTERING THE ACADEMIC PERCEPTIONS OF HIGH-RISK AFRICAN AMERICAN MILLENNIAL MALES

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ABSTRACT

A COLLABORATIVE MODEL FOR POSTIVELY ALTERING
THE ACADEMIC PERCEPTIONS OF HIGH-RISK
AFRICAN AMERICAN MILLENNIAL MALES

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The Valour Life Skills Institute of Richmond, Virginia conducted a two-week training program that focused on positively altering the negative academic perceptions of truant African American Millennial male students, ages 13-16. The methodology used was an intergenerational intervention model, with the effectiveness measured and evaluated by the participant's Development Assets Profile pre and post-test scores. The Ministry Project positively altered the perceptions of twenty-five percent of the participants. The researcher concluded that factors like respect, expectations, patience, and mentoring played a critical role in positively altering the participant's perceptions towards school attendance and schoolwork.

ACKNOWLEDGMENTS

I first thank God for Jesus Christ our relationship and ministry together. I thank God for the call to ministry, the ministry assignment and God's Holy Spirit, the source that guides and orders my steps. I thank God for the journey and God's grace and mercy on my life, my family and ministry. I thank God for my wife, Andrea C. Sanders, my divine gift, partner and God's greatest gift to me. I thank God for the prayers and support of my family, friends and loved ones throughout this Ministry Project. I thank God for mentors Dr. Ricky Woods and Dr. Thomas, the Peer Group: Carl Barnes, Charlie Barnes, Theo Brown, Marlving Charlet, Chris Curry, Chris Davis, Toni Frances, David Green, Simone Gibson, Noel Hutchinson, George Lyons, Mary Peterson, Artis Royal, Michael Scott, Fred Thompson, Howard Willis, Eric Winston, and United Theological Seminary for the role God had them fulfill in my spiritual journey and preparation for my ministry assignment. I thank God for professional associates: Dr. Kevin Allison, Dr. Melvin Dowdy, and Dr. Micah McCreary for their invaluable contributions, time and ideas. I thank God for context associates: Sonia Banks, Dr. Diedra Badejo, Jeannette Godfrey, Torrence Harman, Jonathan Stubbs, Ray Tademy, Nedra Voorhies, Mark Waight and Eric King for their energy, ideas and support through this Ministry Project. I thank God for Chuck Green, Leroy (able) Stanford, Leroy Adams, Sharon Martin, Ancell Hamlin and the Richmond Truancy Reduction and Prevention Program (TRAPP) team for serving as collaboration partners. I thank God for the participants and their families for their support and participation in the Ministry Project. I thank God for Pastors Dr. Harold A. Carter, Sr. & Jr. and Dr. Peter M. Wherry. I thank God for professor Dr. Diedre

Badejo and her incredible editing skills. Finally, I thank God for the lives that this Ministry Project will touch and help transform. To God be the glory, honor and praise.

DEDICATION

This Ministry Model is dedicated to all high-risk African American Millennial males in Richmond, Virginia who desire to fulfill their God designated purpose. The Model offers a first step in the right direction; a path illuminated by the way, the truth and the life. May the lost and left behind embrace and respond to God's love and out stretched arms of grace and mercy. Amen.

TABLE

Table 1: Demographic Information of Intervention Group 143

ABBREVIATIONS

KJV	King James Version
NRSV	New Revised Standard Version
TEV	Today's English Version
ETC.	*et cetera*
ABBREV	Meaning

INTRODUCTION

Project Overview

In Joshua 6:15-16 the following is recorded, "On the seventh day they rose early, at dawn, and marched around the city in the same manner seven times. It was only on that day that they marched around the city seven times. And at the seventh time, when the priests had blown the trumpets, Joshua said to the people, "Shout! For the Lord has given you the city." [1] Before, during, and after battle, trumpets were used to send instructions to Israel's warriors. Trumpets were also used to assemble the community and remind the people of God of their covenant with God and to each other. The trumpets made a distinct and alarming sound. Like Joshua's directive to the people outside the walls of Jericho, this Doctor of Ministry Project (Ministry Project) provides a distinct and alarming sound to fellow Christians about the plight of truant Millennial African American male students (truant male students) in the City of Richmond, Virginia. Many of these truant male students have written off going to school, devalue the importance of education, display genuine confusion about their purpose in life, feel abandoned by and anger toward Christian adults, experience trauma, and suffer from depression and a sense of hopelessness. This Project serves as a small reminder that God has not abandoned nor forsaken God's children, particularly truant male students.

[1] Joshua 6:15-16 New Revised Standard Version (NRSV)

Dr. Ricky Woods, who served as one of the researcher's mentors, recommended using a straw to drink the water in the cup. In other words, to narrowly focus what the researcher would attempt to tackle. Truant male students face a plethora of problems, such as poverty, child abuse, substance abuse, teenage fatherhood, feelings of hopelessness, chronic depression, peer pressure, materialism and consumerism, and truancy. Many of these problems are interrelated symbiotically; engagement in any of these behaviors, individually or collectively, can disrupt healthy patterns of adjustment and development in other areas of life. Therefore, the scope and span of this Ministry Project will focus on the perceptions of truant Millennial African American male students towards school attendance and schoolwork. And what, if any, intervention strategies can be used to positively alter those perceptions.

Millennials are individuals born between 1985 and 2000. They are age six to twenty-one year olds. Truant Millennial African American male students are individuals who perform poorly in school, miss more than ten days of school, reared by poor and uneducated single-parent mothers, products of generational poverty, and engaged in deviant behavior that has and had them engaged with the juvenile justice system. Truant students are students who have more than ten days of periodic, unexplained absences. Statistics of the Richmond Public School (RPS) for 2004/2005 reveal that there were 12,821 male students almost 89% were African American males. One out of every four students missed ten or more days of school during the academic school year. African American males made up 76% of juvenile justice cases in 2005. Truancy is often the first sign of trouble in a youth's life. When young people skip school, they are sending a message to their parents, guardians and others that they are in trouble and need help.

Truancy is often the gateway to crime and a direct linked to high daytime burglary rates, vandalism property, gang affiliation, and teenage pregnancy. Combating truancy is one of the first ways to effectively minister to young people.

The purpose of Chapter One is: a) to describe the problem under study, b) to chart the leadership strategy that will address the problem, c) to place the ministry in its historical and contemporary context, d) to described the targeted community, and e) to provide a spiritual autobiography. Chapter Two reviews the literature that impacted, shaped and formed the Ministry Model. Chapter Three establishes the theoretical, historical, biblical, and theological foundations upon which the Ministry Project is built. Chapter Four provides the research methodology that guides the Ministry Project in terms of the acquisition and analysis of data. Chapter Five presents the results of the study and explicates the new knowledge gained about the ministry context in light of the research questions. Chapter Six offers the researcher's reflections, summary and conclusion about lessons learned and future research needed to continue the study.

The Ministry Project is designed to meet young people in need precisely where they are by communicating to them in a language that reaches and inspires, teaching them in a fun and interactive way, and creating an environment in which each participant feels God's love and understands God's purpose. Through the love of Christ, they are encouraged to revise their perceptions towards school attendance and schoolwork and begin to accept their responsibilities and the consequences of their actions. Negative perceptions towards the value of school attendance and schoolwork are self-destructive in the current transitions and future trends of the competitive high-tech global economy. The hypothesis is that truant male students with negative perceptions towards school

attendance and schoolwork can be positively altered through the right intervention model. The researcher hopes that the Ministry Project will replace the participant's negative perceptions of education with positive perceptions that lead them to embrace the value of education in their current situations and future aspirations.

CHAPTER ONE

MINISTRY FOCUS

Two years ago, Rev. Eugene Rivers made a profound statement regarding young African American males, when he said, "A young African American male has a 1-in 3,700 chance of getting a Ph.D. in mathematics, engineering, or the physical sciences; a 1-in 766 chance of becoming a lawyer; a 1-in-395 chance of becoming a physician; a 1-in-195 chance of becoming a teacher. But his chances are 1-in-2 of never attending college, even if he graduates from high school; 1-in-9 of using cocaine; 1-in-12 of having gonorrhea; and 1-in-20 of being imprisoned while in his 20s."[1] Sadly, the reality for high-risk young males in the City of Richmond reflects these statistics and are, in some cases, worse. Rivers' commentary served as a wake-up call and opened the writer's eyes to the dire need for Christian leadership to address this crisis. This chapter highlights the writer's spiritual journey, the ministry context, a description of the leadership opportunity, and the objective of the Ministry Project.

Spiritual Journey

The prophet Isaiah once asked, "Does the clay say to the one (the potter) who fashions it, 'What are you making?[2]'" As a full-time minister who wrestled for almost

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[1] Eugene Rivers, *The Ten-Point Plan* (lecture delivered at Fourth Baptist Church, Richmond, Virginia, 4 March 2004).

[2] Isaiah 45: 9 (NRSV)

twenty years to answer his call, the writer now reflects on how God, the potter, has directed his vocational identity, prepared him for Christian ministry, and shaped the way the writer carries out his ministry leadership.

The writer's journey to become a non-traditional cleric who ministers to high-risk youth began at an early age. His socialization occurred in a context similar to that of today's African-American high-risk youth, because the writer, along with three brothers, grew up in the infamous Orchard Park Projects, one of Boston's worst public housing communities. When the writer was three years old, his father received a ten-year sentence; subsequent to his release, the writer only saw his father a couple of times a year. Public assistance and other welfare programs enabled the writer's mother, who eventually earned her GED, to raise four boys in a dangerous and hostile environment. His mother frequently could not afford to buy food, which motivated the writer and his siblings to steal food from the grocery store in order to survive.

Until the age of eleven, the writer's chronically poor health kept him either hospitalized or bed-ridden at home. In addition, he stuttered badly (mainly because he thought faster than he could speak). The writer is convinced that these two impediments made him lean on God and develop an intimate relationship with the Lord early during his childhood. Although the writer enjoyed spending time with God, he neither enjoyed attending church nor reading the Bible. The writer preferred spending time alone, in his room, engaged in deep fellowship and daily communion with God. Family and friends of the writer did not understand why he preferred worshipping God alone rather than attending traditional church and social events with them. These daily encounters with God instilled in the writer the firm belief that he was destined to serve God and

humankind. This early spiritual formation developed in the writer a certainty that God was real and a confidence that could not be altered or swayed; thus making the opinions or beliefs of others irrelevant.

The writer's mother was extremely strict and demanded that he study and perform well in school. As a result, he excelled athletically and academically, and earned admission into Boston's talented and gifted academic programs. Although the writer was extremely poor and lived in an impoverished community, unlike his peers who attended local public schools, he was educated in some of Massachusetts's best schools, in a predominately European American context. During most of his formal education, the writer was either the only African American in the classes that he attended or one of perhaps a half a dozen in grade school, high school, college, and law school. Seminary was the first time in the researcher's educational journey that the classroom experience was predominately African American.

The writer became sensitized to the separate and unequal socio-economic realities of African American and European American environments through his upbringing, travel throughout the United States, Caribbean, and education in two separate and different worlds–one poor and predominately African American, and the other affluent and predominately European American. A recent month-long stay in Ghana, West Africa further enlightened him with respect to these imbalances. The positive African American men who mentored the writer during his youth were not very religious (i.e., regular church goers and faithful Bible readers), but they nevertheless modeled a strong work ethic, high character, and personal integrity. They helped the writer to define and to

understand African American manhood, the importance of giving back to the community and of helping the less fortunate.

The writer's spiritual formation was shaped by his mother's insistence on attending church every Sunday. Although public worship was not his preference, he acquiesced to regular church attendance. During his early youth and teenage years, the writer was primarily exposed to Baptist, Pentecostal and Presbyterian churches. While attending college and during his early adult and professional years, the writer tried almost every Christian denomination, and even other religions. He experimented with Methodist, AME, Holiness, Episcopal, Catholic, and Islamic (The Nation of Islam and orthodox Islam) communities; the writer also delved into African religion (Yoruba and Ancient Kemtic), and also practiced ZEN, TM, and Buddhism. During this period of his journey, encounters with traditional pastors and church folk frequently left him disappointed and disillusioned, because the writer saw huge discrepancies between their creed and deeds, and their professed beliefs and behaviors. The experience of hypocrisy in the church impacted his theological beliefs about God, Christianity and other religions resulting in extreme bouts of spiritual starvation during this wilderness period in his life. The writer's faith changed from believing that Jesus Christ was God incarnated and the only way to salvation and eternal life, to believing that other faiths provided a path to God, to returning to the belief, that Jesus is the way, the truth and the life.[1]

As the writer reflects, God was molding him to understand the diversity of denominational beliefs and worship styles. Without the writer's knowledge or understanding, God was equipping him to minister across the divisions that separate God's people, e.g., generational, gender, race, class, and denominations. God was

[1] John 14:6 (Today's English Version) TEV

preparing him for a ministry that would transcend the conventional barriers that people construct: young vs. old, rich vs. poor, educated vs. illiterate. The writer now believes that God was calling him to reconcile God's people to God and to each other. Finally, God has prepared the writer to walk in the shoes and understand the socio-economic and educational dynamics facing Millennial high-risk African American males. The writer was a high-risk African American male.

After graduation from high school in June 1981, the writer attended the University of Rhode Island (URI) on a full four-year football scholarship. While in love with Christ but suspicious of Christians, he transitioned from a passionate all consuming youthful relationship with the Lord to a questioning, doubtful and spiritually detached young adulthood. As the writer entered URI, he not only felt disconnected from the liberating power of the church, but he also gradually experienced estrangement from God. Missing from his life was the sense of God's favor and anointing. Although the writer excelled both as a scholar in the classroom and an athlete on the gridiron, he felt like his life had become an uphill struggle, a swimming against the tide. Simply stated, he felt as though God had removed His hand from his life. The writer knew that he still loved God but he could not understand why God was disappointed in him. Why? Years later, he would discover the reasons.

By the writer's third year in college, he was desperate to reestablish intimacy with God. Unable to either remember if he was baptized as a child or locate his baptismal records, the writer decided to be baptized again just in case. Upon exiting the baptismal water, God's presence and Holy Spirit saturated him. He started speaking in a foreign

language; this experience of speaking in a "strange tongue[2]" lasted for three days. The experience was like nothing he had ever experienced before; it reshuffled the writer's worldview, and elevated his spiritual understanding and reality to new heights. The writer was torn between his ambition to become an attorney/international business tycoon and God's call to full-time ministry. Having no interest in full-time ministry and filled with fear and selfishness, the writer had no desire to embrace God's call and purpose for his life; so rather than answer God's call and to prepare himself in seminary; he chose to enroll in law school and become an attorney. Arrogantly the writer placed "his" dreams above God's purpose.

Strangers would ask the writer if he was a preacher; assuming that he was a minister, ushers would sit him in the guest clergy section whenever he visited churches; people would inquire if he was a minister during public speaking engagements, and upon learning that he was not a preacher, they would all say, "you missed your calling." The propensity of strangers to identify the writer as a preacher and minister both irritated and angered him. The writer wanted to be an attorney, not a preacher. Despite his irritation, he knew, in the depths of his spirit that God had called him to full-time ministry. However, he ignored all the signs – messengers and dreams – that God sent to indicate the call and purpose of his life. The writer graduated from law school and became a lawyer. For the next fifteen years, he pursued his "dream and will," and zealously chased wealth, fame, and power, while ignoring and running from God's call on his life. Finally, the 1996 marriage to Andrea C. Sanders was God's greatest gift to the writer, marking God's accelerated efforts to grab his attention. Four years into their marriage, the loss of their only son, Michael A. Sanders, Jr., marked the beginning of a critical turning point in

[2] Mk. 16:17 TEV

the life of the writer. Their son was stillborn during the fifth month of his wife's pregnancy, and the gut-wrenching pain inflicted by the unexpected and shocking death of his child provided the writer with first-hand experience of the trauma endured by single-parent mothers who prematurely lose their young male children due to drug-related and gang-induced homicides, HIV/AIDS, police brutality and other tragedies.

Vocational Identity

Towards the end of 1999, the Lord began speaking through the writer's wife, regarding God's call on his life. The writer's avoidance prompted his wife on numerous occasions to ask, "What if God has different plans for your life?" The writer simply ignored her messages which began sounding like warnings. This prompted his wife to begin praying for him. She wanted the writer to enter the new millennium at peace and ready to embrace God's call on his life. In less than two weeks, his wife's prayers were answered. During the morning of January 12, 2000, the writer had an encounter with God that would forever change his life and move him to answer his call to full-time ministry. After 18 years of running, the Lord was about to put an end to the writer's arrogance and disobedience. The writer did not realize that the Lord was angry and disappointed with him; he only acknowledged that he was angry and disappointed with God. In his arrogance, he did not understand why the Lord had not blessed "his" dreams.

The day of reckoning had arrived. That morning the writer's resistance collided with God's insistence. When the Lord had finished speaking to him, he realized for the first time what a fool he had been. With all the humility the writer could muster, he pleaded with God for a second chance. Hoping that the call was not preaching or the

pastorate (he was not ready for that), the writer surrendered his will to the Lord's. After the encounter, it felt as if an elephant had been lifted off his back. His soul had experienced some peace for the first time in a long time. Two weeks later, while the writer was alone at home, suddenly the Holy Spirit took over and he began speaking in that familiar yet foreign tongue experienced after his baptism. It was the first time, in many years, that he had spoken that language. The Lord in a clear and distinct voice said to him: "Preach, heal and lead my people to salvation." The writer realized for the first time in his life that he had no choice, it was time to prepare for full-time ministry.

As the researcher now accepts, God used this 'watershed' event to grab his attention and accelerate his development. The path to full-time ministry would be sudden and swift. In less than six months, on June 17, 2000, the writer was licensed to preach by Pastor Dr. Harold A. Carter Sr. and Harold A. Carter Jr. at New Shiloh Baptist church in Baltimore, MD. He stopped practicing law and enrolled in seminary as a full-time student at The School of Theology at Virginia University (STVU) in Richmond, Virginia during the fall semester of 2000. On December 14, 2002, the researcher was ordained as an American Baptist Conference Minster by Pastor Dr. Peter M. Wherry at Queen Street Baptist Church in Norfolk, VA. He graduated from STVU with a Masters of Divinity, May of 2003. During August of 2004, he enrolled in the Doctor of Ministry Program at United Theological Seminary.

While in seminary, the writer wrestled with whether his calling was to a pastorate or otherwise. He was a finalist for two churches in Virginia, and withdrew as a potential candidate for another in Philadelphia, PA. During July 2003, he was lead to accept the position of Associate Pastor for Public Ministry at Richmond Hill in Richmond, Virginia

as his first assignment into full-time ministry. His primary focus as Associate Pastor was social justice, outreach and collaboration among people of faith who he directed to help the poor and address structural oppression and discrimination. The writer's next ministerial assignment occurs in the context of the Doctor of Ministry Project; namely, The Valour Life Skills Institute designed to provide intergenerational life skills coaching and educational support to high-risk African American males. The Ministry Project proposes to eradicate the hopelessness experienced by most truant Millennial African American male students and equip them to lead quality lives.

In conclusion, retrospection reveals an underlying pattern in the writer's journey. Whether as a student leader in high school, or as president of the African American Student Association in college, or as an attorney representing the rights of the disadvantaged, or as a minister securing the resources by which high-risk African American males might obtain decent education and have a qualitatively better life; the archetypal drama of the writer's life has been to fight for social justice as a manifestation of God's love for God's people. God (the potter) has shaped him (the clay) to work for charity and justice, for agape and advocacy.

Ministry Context

Brief History

Colonel William Byrd II founded Richmond, Virginia in 1737. In the 1800's Richmond became the capitol of the Confederacy and the center of commerce for breeding enslaved Africans. The legacy of the Confederacy and holocaust of commercial slavery still hang as a dark cloud over the historical memory of Richmonders. Long after the disappearance

of chattel slavery, racialized economic disparities continue, as European Americans, who live in the Far West End, control ninety-five percent of the wealth, whereas their poorer African American counterparts in the East End live in some of the worst public housing communities between Washington, D.C. and Atlanta.[3] Richmond, almost 400 years later, is still a city that is segregated and unequal, with a demonic stronghold that keeps God's people divided, along racial, denominational, socio- economical, and jurisdictional lines.

Demographical Data

Richmond occupies 62.5 square miles. According to the 2000 Census, Richmond has about 198,000 residents. Register voters number nearly 93,000, and per capita income is roughly $20,337. The average household income was a little over $46,110. The overall unemployment rate hovers around eight percent of Richmond's total population. However, African Americans comprise about fifty-eight percent of the city's population with about twenty-five percent unemployment. European Americans make-up thirty-eight percent with an unemployment rate of seven percent. Hispanics are almost three percent of the population with thirteen percent unemployment rate, while Asian and other races are almost two percent with an negligible unemployment rate.[4] The Far West End, for example, has a population of almost 17,300. Ninety-four percent are European Americans, four percent are African Americans. Per Capita Income is $41,975 with an average household income of over $99,400. Less than four percent live below the poverty

[3] City of Richmond, 2000 Census Reports: Citywide Income, Poverty and Employment Statistics, 1-6 June 2005, available from http://www.ci.richmond.va.us/forms/docs/online/census/2000Report_9. pdf; Internet; accessed June 15, 2005.

[4] Ibid.

line with unemployment less than three percent. This area has the lowest unemployment rate. Fewer than five percent of adults over twenty-five do not have a high school diploma.[5] The East End, on the other hand, had a population of almost 28,000. Eighty-eight percent are African Americans, and almost eleven percent is European Americans. Per Capita Income is a little over $12,000 with an average household income over $29,440. Almost thirty-eight percent live below the poverty line with unemployment over thirteen percent. Residents have the lowest per capita income and the highest number of persons in poverty by comparison in the Richmond area. Fifty-one percent of families are single-parent households with children under the age of 18. Forty percent of adults over 25 do not have a high school diploma. Fifty-three percent of the children under eighteen live in poverty; twenty-eight percent of individuals over sixty-five live in poverty.[6]

During the 2004/2005 school year, Richmond had 25,622 students enrolled in thirty-two elementary schools, nine middle schools, eight high schools, and six alternative/exceptional schools. There are also four four-year universities and a number of two-year and special institutions that offer a full scope of higher educational and continuing education programs. The Richmond Public School student body was 88.95 percent African American, 7.36 European American, .64 percent Asian American, .05 Indian American, and 2.93 Hispanic American.[7] Richmond's economy generated almost $15 Billion in gross sales receipts in 2002 and served as the location for six Fortune 500 Companies, six Fortune 1000 Companies and the location for thirty-one additional

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[5] Ibid.

[6] Ibid.

[7] Richmond Public Schools 2005/2006, available from http://www.richmond.k12.va.us./indexnew/sub/statistics/enroll2005.cfm; Internet; accessed 15 August 2006.

companies with headquarters or major operations.[8]

Faith Community

There are an estimated 1,000 houses of worship in the Richmond Metropolitan Area. The latest census data indicate that 80% of African Americans are Baptist with the remaining 20% divided among Presbyterians, Non-denominations, Episcopalians, and Methodists respectively. The Presbyterians control about 30%, and the Baptists and Methodists almost equally divide up the remaining balance of financial resources. Muslims make up less than three percent of the religious population in Richmond.[9] Baptists are the majority in the African American community while the Episcopalians control about half of the financial resources in the European American community. In short, the Episcopalians effectively control the City of Richmond.

City Government

On November 2, 2004, former Governor Doug Wilder was elected the first Mayor-at-large since 1948. He won all nine districts with almost 78% of the votes. As a result of his landslide victory, he has promised to shake up City government management, tackle the high homicide rate, and give residents a sense of renewed hope for the future. The mayor has moved forward aggressively with his promise to reform the city's government: he has fired many department heads, instituted a number of commissions to review current practices and policies, and lobbied the General Assembly for funds and other

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[8] Richmond Economic Data [data on-line]; available from http://www.richmondgov.com/economic data/ aspx; Internet; accessed 15 August 2006.

[9] Ibid.

resources to address the city's crime problems, especially among its young African American males.

Department of Juvenile Justice

Since the mid-70's, Richmond has processed the largest number of juvenile cases in the state of Virginia. More specifically, during the past three years, the Virginia Department of Juvenile Justice processed over 10,000 cases of which 95% involving African Americans. Of the 95%, 76% were males with an average age of seventeen years old.[10] In addition, Richmond has consistently been ranked as one of American's top ten most dangerous cities. In 2004, Richmond was ranked as the sixth most dangerous city in America when compared to other cities with populations of 100,000 to 500,000.[11] Not surprisingly, during 2004, the City of Richmond police department reported 78% of city homicide victims were African American; almost 50% were under the age of 30. Juveniles (under 18) committed 45% of violent crimes in the City of Richmond.[12]

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[10] Virginia Department of Juvenile Justice, *2004 Annual Report* (Richmond, VA: Virginia Department of Juvenile Justice, 2004),1-10.

[11] Federal Bureau of Investigation, *Annual Crime Report* (Washington, D.C.: Department of Justice, 2004), 5-15.

[12] City of Richmond Police Department, *2003 Criminal Statistics* (Richmond, VA: City of Richmond Police Department, 2003), 2-8.

Leadership Opportunity

Model of Leadership

The researcher believes that Jesus is the model, standard, rule, and canon for defining what is a minister. When the researcher studies the life of Jesus, he discovers that Jesus did not just proclaim the good news, but He demonstrated it. He went about preaching, teaching and healing.[13] In this way, He set the standard for Christian leadership. The researcher believes that effective leadership has a vital role to play in the African American church of the future as it did in the past. The Reverend Adam Clayton Powell, Jr. and The Reverend Dr. Martin Luther King, Jr. are two historic Christian pastors who have contributed to the shaping of my leadership model. Dr. Harold A. Carter, Sr., Dr. Peter M. Wherry, and Dr. Micah McCreary are among those pastors who currently influence the researcher's leadership views. As a pastor and congressman, Reverend Powell along with Dr. King impacted his views on the social justice mandates of the Gospel. Dr. Carter expanded his views on pastor's role in community development and empowerment. Dr. Wherry provided a living example of the commitment and love required to pastor and lead God's people. Dr. McCreary broadened his perspective so that he could see how to combine the pastorate and the academy.

These pastors and leaders have reshaped and restored the researcher's view of the preacher and the church by showing him that they are a number of preachers and pastors who maintain standards of excellence. They have restored his confidence in the leadership and ministerial ability of the African American preacher. They walk the talk and practice what they preach. They also have expanded his views of biblical scholarship,

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[13] Mt. 4:23-24; LK 6:17-19 TEV

personal integrity, individual holiness, sustained faithfulness, and committed obedience – the components of a faithful servant for the Lord. God has provided these men as mentors to prepare the researcher for the leadership opportunity that currently exists in his own context.

Context Opportunity

The City has appointed three teams of four individuals to handle its truancy problem in Highland Park, Mosby, and Hillside neighborhoods. Each team consists of a Site Coordinator, two Case Managers, and a School liaison. The Highland Park Truancy Reduction and Prevention Program (TRAPP) four person team has the responsibility of covering Norrell and Overby Sheppard and Chandler Middle School at total of 1,175 students. First, the volume and challenges are overwhelming for only four people to handle and effectively address. High-risk young African American males require specialized and sensitive programs to address their needs which exceed the available human and financial resources that are allocated. Valour Life Skills Institute's (VLI) Program (the Ministry Project) has been designed to positively alter the perceptions of truant Millennial African American male students towards school attendance and schoolwork. The Ministry Project intends to focus its efforts on individuals who are chronically truant and have the propensity to engage in deviant and criminal behavior. This Ministry Project intends to provide the leadership that the situation demands.

Objective of the Ministry Project

Methodology and Instrumentation

The Ministry Project is a collaboration between VLI and Highland Park TRAPP. Six TRAPP male truants ages 13-16 have been selected to participant in the two-week training program (the treatment) that consists of eight ninety minute sessions. Participants are administered a Pre and Post Test treatment evaluation. A Developmental Assets Profile is used to measured each participant's internal assets, e.g., support, empowerment, boundaries and expectations; and their external assets, e.g., commitment to learning, positive values, social competencies and positive identity. The assessment tool analyzes the following questions: What are the perceptions of truant Millennial African American male students towards school attendance and schoolwork? What factors influences their perceptions towards school attendance and schoolwork? What is the most effective way for trainers to influence and guide them? What types of trainers are most effective with this population? What role, if any, does religion play in their lives? What type of ministry model would be most effective with this group? The objective of the Ministry Project is to uncover an effective way to positively alter the perceptions of school attendance and schoolwork of each participant.

Expected Outcomes

The goal of the researcher is to create a Ministry Project that positively alters the perceptions of truant students towards school attendance and schoolwork. The objectives of the study are to clearly identify the challenges facing truant students and to find

creative solutions to effectively address them. The researcher hoped to positively alter the participant's self-perceptions and view of their futures, which in turn should positively alter their understanding of the value of education. Based upon the findings, the researcher expects to develop strategies that will effectively re-direct the attitudes and behaviors of truant students who are alienated from public education and disillusioned about their future opportunities. The researcher hopes that this Ministry Project will allow persons to minister more effectively to truant Millennial African American male students.

Conclusion

The objective of this Ministry Project is to bring hope to many truant Millennial African American male students who devalue school, education, and feel hopeless and trapped. If the Ministry Project can influence their perceptions about the value and importance of attending school, schoolwork and getting a quality education, then the labor, research and countless hours of hard work will be their own reward. A review of literature in this Ministry Project follows.

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY PROJECT

This chapter defines the selection criteria for identifying the 'state-of-art' in the researcher's Ministry Project vis-à-vis the research questions. More specifically, the chapter provides search terms that best describe the topic; a research vocabulary that consistently enables the selection of high-quality resources which are relevant to the Ministry Project; and a review of literature enables readers to replicate the Ministry Project's literature search. The chapter offers critical search terms that systematically retrieve the best resources for addressing the Ministry Project's research questions. Among these search terms are: truancy, young African American males and education, African American youth rites-of-passage programs, African American males and juvenile justice, deviance, resiliency, The Hip Hop Generation, and Millennials. The research vocabulary will enable researchers to retrieve high-quality resources that are relevant to developing a model for understanding and positively altering the perceptions of truant Millennial African American male students (truant male students) towards school attendance and schoolwork. Below is a systematic review of this literature that can enable the reader to replicate the Ministry Project's literature search and to address the Ministry Project's research questions.

The review of literature strongly indicates that truant male students perform poorly in school and have extremely negative perceptions towards school attendance

and schoolwork because of a number of socio-economic and environmental challenges that include, but are not limited to, generational poverty, institutional racism, inadequate public schools and teachers, and peer pressure. In order to analyze these broad and diverse factors in a concise and effective manner, the researcher has narrowed the literature review to focus on a specific segment of the male population. Thus, the review will look at the truant male student profile in which specific, effective ministry components are capable of positively altering the perceptions of truant male students towards school attendance and schoolwork The literature review will also consider those theological rationales that are relevant to ensuring that truant male students are educated and equipped for productive futures. The scope of the literature review has been narrowed and focused on research that contributes to, and impacts the development and design of, the Ministry Project. The following offers a concise analysis of each component.

Truant Males Student Profile

Ron Mills and Allen Huff in their book, *Style over Substance; A Critical Analysis of An African American Teenage Subculture*[1] note that sociologists have discovered that humans go through four Developmental Growth Stages: child, youth, adult and elder of senior. Stage A covers the child stage (ages 1-13 years old), Stage B covers the youth stage (ages 14-19 years old), Stage C covers the adult stage (ages 20-50 years old), and Stage D covers the elder or senior stage (ages 50-death).[2] Experts note that children in

[1] Ron Mills and Allen Huff, *Style over Substance: A Critical Analysis of An African American Teenage Subculture* (Chicago: Africa American Images, 1999).

[2] Ibid., 17-23.

Developmental Growth Stage A spend a great deal of their thoughts idealizing about the *future* time. Sixty percent of a child's ideal of the future is limited to a self-image as a teenager. Most of these elementary children want to be adults in the bodies of teenagers. They want the privilege of adult mobility, but none of the responsibilities. About twenty percent of a child's thoughts reside in the *past* time zone. On the other hand, children in Developmental Growth Stage B spend about eighty percent of their thoughts focused on the immediate gratification in the present. Many young people recklessly abandon their family traditions during Stage B. Religion, personal conduct, sexual behavior, dress, and language are often toppled by the influences of the mainstream culture, i.e., popular media and big business. The drug culture can become attractive. Gang life is poised to replace home and church life. In Stage B, about ten percent of a child's thoughts are focused in the future.

Mills and Huff note that there are three time zones of thought: past, present, and future. A person's behavior and choices are greatly influenced by the thought time zone he/she focuses on most frequently. According to these authors, an individual's thought time is influenced by one's developmental growth stage. For example, the author's insights were critical in the formation of the Ministry Project, which centers its attention on African American males in Developmental Stages A and B, ages 13 to 16 year olds. An understanding of their cognitive development reveals that this group spends about eighty percent of their thoughts on immediate gratification in the present. More often than not, they are vulnerable to choices that are not in their best long-term interests. Relationships with positive African American male role models are critical during this

development stages for all young people, especially truant African American male students.

Ruby Payne, in her book, *A Framework for Understanding Poverty*[3] clarified how the adolescent development stage is also impacted by external environmental factors, like generational poverty. Payne notes that there are two types of poverty: generational and situational. She defines generational poverty as living "in poverty for at least two generations; however, the characteristics begin to surface much sooner than two generations if the family lives with others who are from generational poverty. Situational poverty, on the other hand, is caused by a lack of resources due to a particular event (i.e., a death, chronic illness, divorce, etc.)."[4] Payne asserts that poverty impacts a young person's ability to learn and cope in school. Factors that impact a child's learning include the role of language and story, hidden rules among classes, role models and emotional resources, support systems, personal discipline, qualitative instruction and progressive sense of achievement, and creating healthy relationships. Payne asserts that generational poverty has its own culture, hidden rules, and belief systems. One of the prevailing attitudes of generational poverty is that society owes one a living. In situational poverty, the attitude is often one of pride and a refusal to accept charity. Payne's analysis is critical to understanding the factors that impact the perceptions of truant male students towards school, their values, and life outlook.

Language is an important factor and greatly impacts the student's academic performance in school and on standardized tests. Every language has five registers:

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[3] Ruby Payne, *A Framework for Understanding Poverty* (Highland, TX: aha! Press, 1996).

[4] Ibid., 64.

frozen (language always the same, i.e., the Lord's Prayer), formal (standard syntax and word choice of work and school), consultative (formal register when used in conversation), casual (language between friends and characterized by a 400-800 word vocabulary) and intimate (language between lovers or twins; the language of sexual harassment).[5] Researchers have found that one can go one register down in the same conversation, and that is socially accepted. However, to drop two registers or more on the same conversation is to be socially offensive. Payne notes that in 1991, Dr. Maria Montano-Harmon found that the majority (of all the students in her research) of minority students and poor students do not have access to formal register at home. As a matter of fact, these students cannot use formal register! This realization was a major "aha!" for the researcher. In formal register of English, the pattern is to get straight to the point. In causal register, the pattern is to go around and around and finally get to the point. For students who have no access to formal register, educators become frustrated with the tendency of these students to meander almost endlessly through a topic. What is perceived as meandering is simply the manner in which information is organized in casual register. The researcher believes this is one of the key reasons why truant male students develop negative perceptions towards school and their ability to learn and excel in that environment. Why? All of Virginia's state tests – Standards of Learning (SOL), SAT, ACT, etc. – are in formal register. Without a solid understanding of the rules and usage of formal register, individuals are incapable of performing well in school and on standardized tests. Good academic performance and scholastic achievement are based on the use and command of formal register. Research indicates that the acquisition of language only occurs when there is a significant relationship between teacher and

[5] Ibid., 42.

student. Could you learn to speak Russian well if there were no significant relationship between mentor and mentee? This realization help develop the "Direct-teach" aspect of the Ministry Project. The researcher believes that one of the ways to positively alter school attendance and schoolwork perceptions of truant male students is through helping them form relationships with individuals who can coach them on the rules and usage of formal register. Better command of formal register should positively impact their school performance, which will then affect their attitudes towards school and the value of education.

Poverty is another factor that impacts a student's ability to access the resources required to achieve and excel in the classroom and in school. Payne defines poverty as "the extent to which an individual does without resources."[6] Resources include:

- Financial: Having the money to purchase goods and services
- Emotional: Being able to choose and control emotional responses, particularly to negative situations, without engaging in self-destructive behavior. This is an internal resource and shows itself through stamina, perseverance, and choices.
- Mental: Having the mental abilities and acquired skills (reading, writing, computing) to deal with daily life.
- Physical: Having physical health and mobility.
- Support systems: Having friends, family, and backup resources available to access in time of need. These are external resources.
- Relationships/role models: Having frequent access to adult(s) who are appropriate, who are nurturing to the child, and who do not engage in self-destructive behavior.

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[6] Ibid., 16.

- Knowledge of hidden rules: Knowing the unspoken cues and habits of a group.[7]

Payne's seven factors helped shape and develop the Ministry Project's understanding of the need to help truant male students acquire adequate resources. Therefore, the Ministry Project is designed to help truant male students develop adequate resources in six of the seven areas that Payne deems crucial: emotional, support system, relationships, role models and increased knowledge of hidden rules. The Project is unable to help truant male students financially. Nevertheless, the objective is to provide a bridge and help them cross over the challenges that prevent them from positively valuing the importance of an education and developing the skills needed to excel academically in school.

In addition to how generational poverty negatively impacts a child's developmental growth, cultural values also mold and shape a child's worldview and values. Sociologists have determined that cultural forces and events shape each generation. They recognize four distinct generations: Traditionalist born (1922-1943), Baby Boomers born (1943-1960), Generation X born (1960-1980) and Millennials born (1980-2000). Persons born after 2000 have yet to be classified. Bakari Kitwana in his book, *The Hip Hop Generation: Young Blacks and the Crisis in African-American Culture*[8] contends that African Americans born between 1971 to 1980 belong to the Hip Hop Generation rather than to the generic Generation X. The researcher agrees with Kitwana. Thus the Ministry Model incorporates five distinct generations, which include the abovementioned four plus the Hip Hop Generation.

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[7] Ibid.

[8] Bakari Kitwana, *The Hip Hop Generation: Young Blacks and the Crisis in African-American Culture* (New York: BasicCivitas Books, 2002).

The Hip Hop Generation (ages 20-29) is the first Post-Civil Rights/integration African American generation. Approximately one-third of African American males age 20-29 (The Hip Hop Generation) are incarcerated, or on probation, or on parole.[9] Nearly fifty percent of America's prison population is African American, with the hip-hop generation making up a significant proportion of that population. More Hip-Hop generation males are in the penal system than are on college campuses;[10] and their off-spring constitute the Millennials.

William Benke and Le Etta Benke in their book, *The Generation Driven Church*,[11] observe that Millennials like Generation X appear to be more oriented toward collaboration than the Boomers. They are more optimistic than Generation X who faced recessions, high unemployment, and stagnant careers; while Millennials have experienced high economic growth rate, low unemployment, and general prosperity of the 1990s. They look forward to the future. The Benke's maintain that Millennials, like Generation X, have a post-modernist philosophy that is family friendly, more spiritual sensitive, less obsessed with careers and materialistic fulfillment than the Baby Boomers. Like both Boomers and X'ers, they recognize no absolute rights or wrongs. Everything is situational and responses to circumstances are based the particular facts. They are opposed to an individualistic approach and may be undergoing a sexual counter - revolution. This generic observation of Millennials appears to be a middle class,

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[9] Ibid., 53.

[10] Ibid.

[11] William Benke and Le Etta Benke, *The Generation Driven Church* (Cleveland, OH: The Pilgrim Press, 2002).

European-American assessment. It may be that Millennials in the African American context are shaped by different factors and have a different worldview and values.

Mills and Huff in their book, *Style over Substance; A Critical Analysis of An African American Teenage Subculture,*[12] paint a different picture of African American Millennials. They believe that African American youth have developed their own subculture. Like the subculture of the so-called hippie culture of the late 1960s that emerged out of the European-American middle-class, African American youth have developed a distinct subculture. A subculture is formed when these seven areas are similarly influenced: Music, Fashion, Values, Language, Recreational activities, Economics, and Courting Rituals. Mills and Huff maintain that the African American youth subculture has the following components: Music: that has hardcore lyrics and rap music; Fashion: that is expensive designer clothing worn oversized and sagging below the hips, and expensive accessories include shoes, handbags, and jewelry; Fashionable: hairstyles for males and females with expensive nail fashion designs for girls; Values: 'get mine,' 'get paid' hedonistic values. Things and products have greater value than people. Elders are not respected; Language: a new Black inner-city slang has been accepted by the group; Recreational activities: the drugs used by the group are marijuana, forty-ounce and double-deuce malt liquor. These drugs of choice can change at any time. They live to party; Economics: one strategy for economic survival is the selling of drugs, such as crack cocaine. Also, the crimes of robbery and theft are used as economic means for survival by group members; and Courting rituals: non-committed sex, or, as this

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[12] Ron Mills and Allen Huff, in their book, *Style over Substance: A Critical Analysis of An African American Teenage Subculture* (Chicago: Africa American Images, 1999).

group puts it, 'getting my funky off.' The word 'relationship' is often used, but there is little room for it in this hedonistic group. This results in a high rate of teen pregnancy.[13]

Elijah Anderson in his book, *The Code of the Street*[14] asserts that the African American subculture that Mills and Huff describe is the result of socio-economic factors of scare family-sustaining jobs, almost non-existent public assistance, racial discrimination, and a sense of hopelessness that has created the deviant and destructive behavior that Mills and Huff describe as a subculture. David Mitchell, in his book, *Black Theology and Youths at Risk*[15] agrees in principle with Mills and Huff's assessment of young African Americans. He calls their collective behavior The Destructive Capitalistic Personality Complex (DCPC) that has the same characteristics as Mills and Huff. Cornell West calls it Nihilism.[16] Different names to describe the same phenomenon: a sense of horrifying meaninglessness, hopelessness, and lovelessness that is exhibited daily by Millennial African American males.

Undoubtedly, their plight is magnified and accelerated by institutionalized racism which conceivably offers the greatest influence on the worldview and values of African American Millennial males. Research indicates that institutional racism dramatically impedes their ability to function, think, and cope with the demands of school and life. In addition, it profoundly impacts their spiritual, physiological, mental, and social growth. Jawanza Kungufu, Elijah Anderson and Bakari Kitwana maintain that there is a conspiracy rather than subtleties that seek to destroy African American males. The data

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[13] Ibid., 6.

[14] Elijah Anderson, *The Code of the Street* (New York: W.W. Norton & Co., 1999).

[15] David Mitchell, *Black Theology and Youths at Risk* (New York: Peter Lang Publishing, Inc., 1999).

[16] Cornell West, *Race Matters* (Boston: Beacon Press, 1993).

demonstrates that it is no mere coincidence that more young African American males are in the juvenile justice system than any other ethnic group. A number of studies and the overwhelming evidence clearly establish that African-American boys and adults have been systematically targeted, overtly and covertly, since their arrival in Jamestown in 1619, and throughout their existence in Virginia, especially in Richmond.

Institutional racism creates a condition in African American males a condition that Howard Stevenson, Gwendolyn Davis, Teresa Taylor and Russell in their article, "*Boys, not Men: Hypervulnerability in African American Youth*[17] calls 'hypervulnerability.' Hypervulnerability creates a sense of irrelevance and non-importance, and makes African American males 'hypersensitive' to humiliation. The constant verbal assaults from peers, friends, and families about their features, fashion, walk, talk, or ideas bring about a 'hypersensitivity' to humiliation. They define hypersensitivity as a combination of feelings and experiences that surround potential humiliation. Specifically, hypervulnerability includes but is not exclusive to the following situations or experiences:

- Lack of racial socialization skills: i.e., alertness to discrimination, coping with antagonism, cultural pride reinforcement, cultural legacy appreciation, and endorsement of mainstream culture.
- Heighten sensitivity and reactivity to rejection.
- Sole responsibility to protect one's image.
- Disproportionately identified as a societal problem.
- Exaggeration or devaluation of oneself.

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[17] Howard Stevenson et al., eds., "Boys, not Men: Hypervulnerability in African American Youth," In *Playing with Anger,* ed. Howard Stevenson (Westport, CT: Praeger Publishers, 2003), 11-13.

- Undervalued fear of calamity.
- Barriers to trusting closest friends or family.
- Internalization of negative images of racial and/or gender inferiority and dehumanization.
- Masked mild to moderate depression related to loss and overwhelming manhood development demands.
- View and treatment of women as subservient to male demands.
- Homophobia and hostility towards phenomenon outside of narrow masculinity.[18]

Hypervulnerability factors are intrinsic in the theories of Payne, Kunjufu, Anderson, Mitchell and Kitwana. When closely examined, one can see that hypervulnerability is one of the underlining factors that cause deviant behavior and lack of interest and poor performance in school, by truant male students.

The assessment of Stevenson and his colleagues is crucial in understanding the plight of truant male students and their devaluation of school attendance and schoolwork. As they accurately observed, "hypervulnerability is the intense psychological and physical exposure of one's cognitions, feelings, and actions to annihilation and dehumanization from one's family, friends, neighborhood, society, and the various images that these social institutions blatantly and unwittingly promulgate and manufacture."[19] Under the non-stop assault of hypervulnerability, it becomes clearer why so many African American boys underachieve, are truant, and become involved in the juvenile justice system. The consequences of such an assault of hypervulnerability have

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[18] Stevenson et al., eds., "Boys not Men," 11-13.

[19] Ibid., 12.

tremendously impacted the design and structure of the Ministry Project. The Project recognizes the work of Stevenson and his colleagues in defining the importance of playtime for nurturing boys, not men. They declare that African American boys need at least an hour of play, every day. They assert, "Black males must relearn that they are not members of a lost generation; that they deserve to be touched emotionally, physically, and intellectually; and that they are capable of learning about and critically outmaneuvering the subtleties of American racism."[20] Indeed, the task of any intervention program for African American boys should be to equip participants with the ability to 'critically outmaneuvering the subtleties of American racism.'

Stevenson, along with a different group of scholars in their article, *Why Black Males need Cultural Socialization,* provided another relevant insight to the researcher regarding the current plight of truant male students. Their profound statement note that "being black and male and different in this world and then seeing the world ignore it,"[21] struck a cord with the researcher. Institutional racism destroys the sense of value and uniqueness of the targeted population, and their understanding of how they are divinely created in the image of God. African American males are not only ignored by the world but are disproportionately identified as the source of many societal problems. Imagine being bombarded daily with the message that "you" are problem people rather than a people with problems. These negative messages damage African American boy's self-image, self-esteem and self-worth, and have an incalculable long-term effect. Filmmaker

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[20] Ibid., 17.

[21] Howard Stevenson, et al., eds., "Why Black Males need Cultural Socialization," In *Playing with Anger,* ed. Howard Stevenson (Westport, CT: Praeger Publishers, 2003), 64.

Isaac Julien's statement that "unlearning self-hatred and fear is hard work,"[22] puts into context why such unlearning has become a Herculean task for many African American boys. Such messages that plant seeds of self-hatred and inferiority are unrelenting and vicious, creating deviant and self-destructive behavior, and an attitude of indifference towards school and about the future.

Peer Pressure

A review of the relevant literature clearly shows how social institutions blatantly and unwittingly promulgate and manufacture derogatory and dehumanizing images of African American boys. It shows how debilitating and destructive such images are on the development of their cognitions, feelings and actions. Peer pressure also plays a critical role in how truant male students perceive school attendance and schoolwork. Elijah Anderson in *Code of the Street* [23] brings to life the daily conditions that African American youth must deal with while living in the inner city and coping with peer pressure. Anderson paints a picture of inner city life as a living nightmare filled with a concentration of extreme poverty, a scarcity of family-sustaining jobs, almost nonexistent public assistance, racial discrimination as a fact of daily life, wider institutions which have less legitimacy, legal codes often ignored or not trusted, and an overwhelming sense of frustration and hopelessness that are held by many residents. In this frustrating socioeconomic context, African American male group loyalty is central to young African American identity and attempts as well-being.

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[22] bell hooks, *We Real Cool* (New York: Routledge 2004), 62.

[23] Anderson, *Code of the Street.*

Male bonding is foremost. The loyalty and approval of other males in the peer group dictates and directs this generation of young African American male's attitudes and behaviors in much the same way as other ethnic groups. Anderson maintains that African American male survival is centered on a preoccupation with winning the approval of his peers and a campaigning for respect. It is a self- image based on "juice," (as it is called on the streets, which means respect). In other words, for Millennial African American males, gaining the respect of male peers is more important than gaining respect from ones parents and other adults. Respect, loyalty, and approval from peers determines Millennial male identity. It informs their sense of self-worth, directs their responses to life challenges and situations, and is in this context, priceless.

On the other hand, Michael Cunningham and Leah Newkirk Meunier in their article, *The Influence of Peer Experience on Bravado Attitudes among African American Males,* argue that the role of peers in the development of bravado attitudes specifically is unclear.[24] They base their findings on a study of 356 adolescent African American boys aged 11-15. They assert that different aspects of peer experience were related to bravado attitudes for African American males, especially, peer experience in school and in the neighborhood were significantly associated with various dimensions of bravado attitudes. The researcher believes that Anderson and Kitwana would agree with their assertions. Their premise that "alienation from peers, not feeling willing or able to speak with someone about their problems, not feeling comfortable with peers in a classroom, and experiencing gang and turf problems in the neighborhood were all related to dimensions

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[24] Michael Cunningham and Leah Newkrik Meunier, "The Influence of Peer experience on Bravado Attitudes among African American Males," In *Playing with Anger,* ed. Howard Stevenson (Westport, CT: Praeger Publishers, 2003), 222.

of bravado attitudes.[25] This is a major revelation and of the utmost importance for positively altering the perceptions of this targeted population. This data helped the researcher clearly understand that group loyalty outweighs the importance of school, and for many, it even outweighs parental and societal rules and norms.

For many truant male students, truancy and other deviant behavior are rooted in a deep sense of hopelessness. Negative peers exploit their vulnerability by recruiting weak and lost truant students into local gangs. Gangs offer these desperate males a sense of respect, loyalty and approval from their fellow male peers. The gangs become their new families, serving as a support system that supplies all of their basic needs for survival. Gangs offer an attractive alternative for individuals who are poor, have written off the importance of school, and who still desire a sense of belonging and importance in a world that is often cruel and insensitive.

Kitwana maintains that the explosion of gangs and drugs is a result of many Hip Hop Generation (20-29 year olds) and Millennials (6-19 year olds) African American males being pushed out of the mainstream economy, and taking refuge in street gangs. Selling drugs is one of the most viable "job" options in the face of limited meaningful employment. Michael Eric Dyson supports this fact in his book, *Reflecting Black: African-American Cultural Criticism,* when he noted that: "When traditional avenues for the realization of personal growth, esteem, and self-worth, usually gained through employment and career opportunities, have been closed, young black men find gangs a powerful alternative. Gangs also offer immediate material gratification through a

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[25] Ibid.

powerful and lucrative underground economy."[26] Kitwana further states, "even at the height of the 1980s economic expansion, according to a 1989 survey conducted by economists Richard Freeman and Lawrence Katz (The Boston Youth Survey, National Bureau of Economic Research), more than half of young Black men felt that they could do better financially in the underground economy than in the mainstream economy."[27] At the same time, gangs had become structurally more sophisticated in the past two decades due to high imprisonment rates of gang members and worsening economic conditions. Socioeconomic challenges augment the realities of hypervulnerability and invisibility that confront African American boys.

Jawanza Kunjufu in his book, *Conspiracy to Destroy Black Boys*[28] offers seven key factors to help young African American males cope with and overcome the negative influences of inner-city life: strong family background, positive peer pressure, social survival skills, participation on athletic teams, high teacher expectations, low student-teacher ratio, and religious participation. Lewis and Lewis[29] in their article, *Prevention Programs In Action,* and R.B. Hill in his book, *The Strength of Black Families,*[30] supports Kunjufu's thesis by identifying effective mental health prevention programs and resiliency factors: strong achievement orientation, strong work orientation, flexible

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[26] Michael Eric Dyson, *Reflecting Black: African-American Cultural Criticism* (Minneapolis, MN: University of Minnesota Press, 1993), 188.

[27] Kitwana, *The Hip Hop Generation,* 40.

[28] Jawanza Kunjufu, *Countering the Conspiracy to Destroy Black Boys* (Chicago: African American Images, 1995).

[29] J. Lewis & F. Lewis, "Prevention Programs in Action," *Personnel and Guidance Journal,* 62: 550-553; quoted in Aminifu R. Harvey "Group Work with African American Youth in the Criminal Justice System: A Cultural Competent Model," In *Playing with Anger,* ed. Howard Stevenson (Westport, CT: Praegar Publishers, 2003), 239-240.

[30] R.B. Hill, *The Strength of Black Families* (New York: Emerson Hall, 1972).

family roles, strong kinship bonds, and strong religious participation, respectively, to help African American families and children acquire effective cognitive problem-solving skills, manage personal stress, and maintain positive self concepts. These factors were instrumental in shaping and designing the Ministry Project. Kunjufu's coping factors and Hill's resiliency factors form the foundation of the Ministry Project. Truant male students have poor coping and resiliency skills. Many of them are reared in broken families, educated poorly, have negative role models, nonexistent mentors, no spiritual formation and no meaningful relationship with God, self, and others. The Ministry Project seeks to augment and develop coping and resiliency strategies to help this targeted group more effectively navigate the temptations and traps of negative influences in their schools and communities.

Lawson Bush, in his book, *Can Black Mothers Raise our Sons?* [31] acknowledges that African American boys come to school having already been influenced by their families, the media, and peer groups. Recent data shows that for many African American boys, school is a hostile place that destroys rather than builds their self-esteem and self-worth. A disproportionate number of African American boys get classified and placed in special education classes for educational and behavioral problems. Michele Foster and Yrtphenia Peele, in their book, *Teaching Black Males: Lessons from the Experts*[32] found that many teachers wrote off African American students that they perceived had behavioral challenges. Kunjufu notes that African American boys excel in school up to

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[31] Lawson Bush, *Can Black Mothers Raise our Sons?* (Chicago: African American Images, 1999).

[32] Michele Foster and Yrtphenia Peele, *Teaching Black Males: Lessons from the Experts, African American Males in School and Society,* ed. Vernon Polite and James Davis (New York: Teachers College Press, 1999).

the fourth grade. He observes that it takes the negative and unfriendly school environment about three grades to completely destroy the energy and enthusiasm that African American boys had towards learning during Pre-Kindergarten through third grade. Beginning in the fourth grade, the will to learn and the passion for learning is shattered in most Millennial African American boys. If positive intervention strategies are not employed during fourth through eight grades, many male students will become truant and eventually drop out of school by the ninth grade.

Effective Ministry Components

Kunjufu recommends intervention strategies for African American Millennial males beginning in the fourth grade. He defines the struggle as parents, teachers, and concerned community citizens against dealers, gangs, and the media for the minds of Millennial African American boys. He notes that parents, teachers and concerned community citizens have to invest more time with Millennial African American boys. Quality and instructive time has to be devoted to their educational and developmental growth. He also recommends fourth grade and ninth grade intervention teams of educators, counselors, social workers, psychologists, ministers, entrepreneurs, community activities, and recreation specialists. They would create a village around any male student at risk of significant academic decline. Finally, he recommends a cooperative learning approach that is informed by a holistic model and African-centered paradigm for learning.

In addition to Kunjufu's helpful and practical approach to effectively empowering truant male students, the review of literature revealed four supplementary components to

the development of effective ministry models for positively altering the perceptions of truant male students towards school attendance and schoolwork. These are respect, male trainers, emotional resources; and Christ-centered values and principles. Without these components, it is extremely difficult to positively alter the long-term perceptions, values, and behaviors of truant male students. These tools provide the ammunition to fight and win an extremely tough, at times dangerous battle. Each component is examined below.

Respect

The first and most important component is respect. Kunjufu, Payne, Anderson, Kitwana, and Stevenson all clearly articulate the importance and the role of 'respect' in the lives of high-risk Millennial African American males. Understanding respect is crucial to positively altering their perceptions towards themselves, school, and life. Trainers, teachers, workers and volunteers must handle truant male students with respect and value their experiences, perspectives, and their individuality. Influence and impact is secured only when their respect is earned. If you want their respect, you have to show them some respect. Why? Aminifu Harvey provides a sound answer in his article, *Group Work with African American Youth in the Criminal Justice System: A Culturally Competent Model,* when he states "The worker gains respect by skillfully handling differences that arise. The youths will assess whether the social worker remains "cool" or is easily intimidated. The youth give respect based on the social worker's ability to

handle situations, not because of the social worker's professional degree or authority provided by the job title."[33]

In other words, authority for African American boys always has to be earned; it is never simply given. They don't respect people who hand problems over to others (i.e., the police). They respect those who settle them face to face, Anderson's Code of the Street guide their values and beliefs. In their view, real men handle their own problems. The language and approach of an influential grandfather with his young grandson is an instructive example: "I can't do nothing to you, all I can do is try to lead you in the right way."[34] Critical to the constructive collaboration of adults and Millennials is that adults respect the opinion of the youth and the right of youth to voice their opinions. As Harvey points out, "This does not mean agreeing with their opinions but rather giving them the opportunity to develop and express their ideas. It also means that it is the worker's responsibility to challenge their opinions but not to use the authority of the worker's position to impose views." [35] The principle of respect forms the first component and serves as the 'real' foundation of the Ministry Project.

Male Trainers

The second component of an effective ministry model is male trainers/mentors. Greg Dimitriadis in his book, *Friendship, Cliques, and Gangs*,[36] shows that value and

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[33] Aminifu R. Harvey, "Group Work with African American Youth in the Criminal Justice System: A Culturally Competent Model," In *Playing with Anger,* ed. Howard Stevenson (Westport, CT: Praeger Publishers, 2003), 243.

[34] Dimitriadis, *Friendship, Cliques, and Gangs,* 64.

[35] Harvey, *Group Work with African American Youth,* 243.

[36] Greg Dimitriadis, *Friendship, Cliques, and Gangs* (New York: Teachers College Press, 2003).

power of incorporating a male elder (a Traditionalist, born between 1922 and 1943) as part of the training team. Dimitriadis correctly observes the challenges faced by African American boys when he noted the insignificant number of "old heads" role models to combat the vicious onslaught of social institutions and negative peer pressure that promote bravado attitudes. He uses Anderson's definition of an "old head" as a "man of stable means who believed in hard work, family life, and the church. He was an aggressive agent of the wider society whose acknowledged role was to teach, support, and encourage, and in effect socialize young men to meet their responsibilities regarding work, family, the law, and common decency.[37]

Old heads played a significant role in the Ministry Project's development and maturation from boyhood to manhood. Dimitriadis' observation that "such models have become increasingly rare and a new kind of role model has emerged: 'young, often the product of the street gang, and at best indifferent to the law and traditional values"[38] is poignant and on target. The researcher agrees with Dimitriadis about the impact and influence that male old heads can have on the younger males. The researcher, however, moves Dimitriadis findings to another level by incorporating an "old head" as a permanent fixture of the Ministry Project's 'Direct-teach' training. Their life experience and wisdom will play a vital and critical role in helping participants navigate their daily temptations and traps.

Dionne Jones, Victor Bibbins, and Ronald Henderson in their book, *Reaffirming Young African American Males: Mentoring and Community Involvement By Fraternities*

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[37] Ibid., 59.

[38] Ibid., 3.

and other Groups, capture the power and vital role that effective trainers and mentors have played in the African American community. The researcher and countless other at-risk African American males who have overcome the odds owe their survival and success to older African American men who took the time to invest godly principles like character, integrity, hard work, and the value of a quality education. But for these unsung heroes, the researcher and countless others would be casualties of the war waged against African American men. Nancy Boyd-Franklin and A.J. Franklin, *Boys into Men,*[39] correctly states how the role of positive role models has empowered so many African American boys. From their observations, having positive African American male role models helps our kids to see manhood positively.

Emotional Resources

The third component is adequate emotional resources. Payne provides seven strategies for aiding truant male students who do not have access to appropriate role models:

- By support systems;
- By using appropriate discipline strategies and approaches;
- By establishing long-term relationships (apprenticeships, mentorships) with adults who are appropriate;
- By teaching the hidden rules;
- By identifying options;

[39] Nancy Boyd-Franklin and A.J. Franklin, *Boys into Men* (New York: Plume, 2001), 98.

- By increasing individual achievement level through appropriate instruction;
- By teaching goal-setting.[40]

These seven strategies are incorporated into the Ministry Project. They served as guides to help structure and develop the critical component of emotional resources for the Ministry Model. Here the researcher concurs with Payne. Emotional resources allow individuals to be resilient and resilience provides the ability to adapt to adverse life occurrences in a healthy way and encourages the development of attributes such as constructive interests and social skills that increase coping skills. The literature clearly reveals that individuals without sufficient emotional resources have extremely negative perceptions about themselves, their abilities, and their futures. Most are incapable of acceptable academic performance, become hopeless and give up on school and life.

Christ-Centered Values and Principles

The fourth and final component is Christ-centered values and principles. The Ministry Project does not have an overt spiritual component because the program is conducted with a city agency and observes the separation of church and state as mandated in the U.S. Constitution. Nevertheless, the researcher lists Christ-centered values and principles as an important component because it provides truant male students with the resiliency to effectively cope with all the daily temptations and traps that exist in inner-

[40] Payne, *A Framework for Understanding Poverty*, 86.

city living. Jang and Johnson in the article titled, *Strain, Negative Emotions, and Deviant Coping Among Africans: A Test of General Strain Theory*'s, suggests that religiosity has been an effective coping strategy for African Americans. They define "Religiosity" as service attendance, membership in religious organizations, prayer, Bible study, and employing religious coping strategies.[41] They note that African Americans tend to report or be associated with higher levels of strain, psychological distress, and deviance, especially violent crime. Research consistently shows that African Americans report higher levels of religious involvement than other racial and ethnic groups, and that black churches continue to occupy a central and significant socialization role within African American communities.[42] While religiosity directly affects an individual's emotional reactions to strain (i.e., less likely to lose temper but more likely to feel depressed and anxious), it does not protect the individual from strain. Clearly religiosity does not weakening the impact on emotional reactions. However, religiosity significantly ameliorates, though does not eliminate, the deviance-generating effects of negative emotional reaction to strain.[43] Indeed, the black church has played an important role in helping at-risk youths and their families cope with the strain, psychological distress, pain and agony of living in a hostile and racist country.

George Barna's recent research echoes the findings by Jang and Johnson. He discovered that African Americans have different coping mechanisms than European Americans, Hispanic Americans, and Asian Americans that reflect a reliance on their

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[41]Sung Joon Jang and Byron R. Johnson, "Strain, Negative Emotions, and Deviant Coping Among Africans: A Test of General Strain Theory," *Journal of Qualitative Criminology*, vol. 19, no. 1 (March 2003): 84.

[42] Ibid., 80-81.

[43] Ibid., 98.

faith. He notes, "drawing strength from the Bible and from their relationship with God, African Americans are more likely than other people to view their lives as a gift from God, and to view God as their sustainer in all circumstances. They seek guidance in life through the tools of their faith–prayer, Scripture, Bible teaching and spiritual counsel."[44] For European Americans, the Promised Land is measured by material success, while for African Americans material success is a bonus. As such, material success is viewed as confirmation of God's rewards to those who love Him and strive to live according to His ways. In short, African Americans rely on their acceptance by, presence of, and the wisdom they derive from God as their coping tools.

The researcher agrees that belief in God is, and has always been, the source and the strength that has empowered African Americans to endure the hardships of slavery, legalized segregation, de facto institutionalized racism, and discrimination. That institutionalized racism and discrimination continue to exist in every facet of the American culture and way of life, and they continue to achieve success reaffirms their faith. For the researcher, faith in Christ, and not the ambiguous "God," is what high-risk Millennials need for resilience, respectful social skills, and a positive outlook towards school, their education, and their futures. Minister Ray McElroy demonstrated the positive impact of Christ on the lives of young people in his lecture on the Hip Hop Generation at the United Theological Seminary, August 17, 2006 Intensive. He noted how the younger generation is marked, misunderstood, mistreated, and mislead. They are angry and feel abandoned by adults and the larger community. The researcher's study also supports Mr. McElroy's assessment and embraces the six principles he recommended for influencing and leading them to Christ: remember, remind, revamp,

[44] George Barna, *High Impact African American Churches* (Ventura, CA: Regal Books, 2004), 36-37.

rebuke, reconnect, and reclaim. As he declared, "there is freedom in Christ and young people can't be what they can't see." The researcher agrees and is concerned about the lack of relationships that truant male students have with Christ. Barna's research further indicates that the moral development of children is largely complete by age nine. The vast majority of people who choose to follow Christ as their Savior make that determination by age twelve. In fact, the probability of someone embracing Christ as his or her Savior diminishes from thirty-two percent at age twelve down to four percent during the teen years, and remains at just six percent throughout the adult years.[45]

The researcher finds these statistics troubling. If high-risk youth have not accepted Christ as his/her savior by age twelve, then there is a ninety-six percent chance that they will not do so during their teen years. These are overwhelming and staggering statistics. The researcher believes that high-risk youth who do not have a relationship with Christ significantly reduce their chance of having a meaningful life on earth. At one point, the Church was a place of refuge, a very present help in the time of trouble. Carlyle Stewart notes in his book, *African American Church Growth: 12 Principles for Prophetic Ministry*, that during the post-Civil war days, the African American church provided security and economic stability. During the 1800s, the church helped during tough financial times and by the start of the twentieth century, "more than one half of the seven million African Americans over the age of ten belonged to a Christian church.[46] In fact, it can be said that Christ has played a significant role in the lives of African

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[45] Ibid., 134.

[46] Carlyle Fielding Stewart III, *African American Church Growth: 12 Principles for Prophetic Ministry* (Nashville: Abingdon Press, 1994), 44.

American children. A Christ-centered relationship is what many of the high-risk youths are lacking.

Since the Ministry Project is not an overt Christ-centered program, the Maatian Youth Group Model has been selected as an example of a program that works with high-risk Millennial males. The program seeks to help young people develop interpersonal skills, foster new relationships and build positive self-concepts. The emphasis is on youth interacting with youths to develop constructive lifestyles and positive solutions to life problems, as well as to recognize their personal and cultural strengths and abilities.[47] The small-group model employed is a youth rites-of-passage model, a group model many African American practitioners advocate.[48] Maatian's group meets once a week for ninety minutes for eight weeks. At the end of the eight-week period, the youth, who are called *pre-initiates*, participate in a weekend retreat focusing on cultural and personal survival and enhancement of the community. The Maatian Youth Group selects fifteen youth to become initiates who take a Code of Conduct Oath. They participate in a sacred initiation ritual where they pledge to uphold the Nguzo Saba, and receive their African name based on the day of the week they were born.[49]

Each group is co-lead by a variety of individuals (i.e., a social worker, a person with a master's degree in African American Studies, an artist, and a person with expertise in music and the theater). Group meetings are supplemented by follow-up home visits. The group incorporates creative intervention techniques such as music (use of rap songs

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[47] Ibid., 245.

[48] See, Chris McNair, *Young Lions: Christian Rites of Passage for African American Young Men* (Nashville: Abingdon Press, 2001); N. Warfield-Coppock, *Afrocentric theory and applications: Adolescence rites of passage, vol. I.* (Washington, DC: Baobob Associates, 1990*); and,* Nathan Hare and Julian Hare, *Bringing the Black Boy to Manhood: The Passage* (San Francisco: Black Think Thank, 1995).

[49] Harvey, *Group Work with African American Youth,* 246.

to analyze life and create songs as a project), films, videos, and audiotapes. African American guest presenters are invited to conduct meetings on specific topics, or *modules.* Modules cover a range of topics such as Principles and Guides for Living, Male-Female Relationships, Mutual Respect of Self and Others, Date Rape and Incest, among other life-related issues. Each module consists of four to six sessions where the adolescent receives a certificate for the completion of the module at a small ceremony. This model has played a critical role in helping the researcher develop and implement the Ministry Project. The Ministry Project, however, has a different scope and structure. It consists of eight sessions, each of which is ninety minutes in length and spans a two-week period; and uses three intergenerational male trainers (a Traditionalist (1922-1943) or a Baby Boomer (1943-1960), a Generation X (1960-1980) and a Hip Hop Generation (1971-1980) to conduct each session. The Project's primary focus is to positively alter the negative perceptions of truant male students towards themselves, school attendance, schoolwork, and their futures.

Theological Framework

Finally, the research and theoretical perspectives that underscore Black Theology provide the theological framework for achieving the Ministry Project's objectives. Black Theology is an outgrowth of the experience of being disadvantaged by a racialized history of oppression in the United States. Black Theology seeks to present what it means to them to be Black and Christian to all Black people from within their own context. Only then does it look beyond the Black community and present itself, unapologetically, to the rest of the Christian world. Black Theology has garnered the attention of many scholars

and theologians; it was instrumental in helping the researcher develop and implement a theological framework that was relevant to the needs of truant male students and had the ability to positively alter their perceptions towards school attendance and schoolwork. What follows is an overview of a few of the major Black Theological developments and relevant items that formed and shaped the Ministry Project.

Frederick Ware in his book, *Methodologies of Black,* and Dwight Hopkins in his book, *Black Theology of Liberation*, provides excellent insight into the developmental stages of Black theology. Their works decipher the positions and beliefs of those scholars who created the field and defended its relevance and authenticity. Frederick Ware's genealogy chart of Black Theology is located in Appendix B. According to him, Wilmore, head of the Theological Commission of the National Conference of Black Churchmen (NCBC) and a key participant in nearly all of the early dialogues on the issues of black theology, comments that black theology did not begin in the 1960's. He contends that 'this way of doing theology is at least as old as the Atlantic slave trade, if not older. His argument for such a precursor to the formal emergence of Black Theology seems to underscore the on-going attempt of African American people to extract from Christianity its boundless meaning for human salvation. Intermittently over centuries, Black Theology has interpreted Christianity in such a way as to recover it from the racist distortion of Christianity's transformative message. Wilmore sees contemporary Black Theology evolving over a span of three distinct stages. The first stage is the emergence of Black Theology from the civil rights and black power movements. Most notable was Martin Luther King Jr.'s interpretation of the African American struggle for civil rights

ideals and intended reforms, focusing on social justice and racial integration, as compatible with Christianity.

The second stage of Black Theology is found in its entry into academic settings. According to Wilmore, this second stage begins with the participation in the NCBC's Theological Commission of black seminary professors such as James Cone, Major Jones, J. Deotis Roberts, and Preston Williams. James Cone's *Black Theology and Black Power* (1969) and *A Black Theology of Liberation* (1970), the first systematic works produced in the contemporary black theological movement, led the way for works of other seminary professors. In response to Cone, Roberts wrote *Liberation and Reconciliation* (1971), Major Jones, *Black Awareness* (1971), Wilmore, *Black Religion and Black Radicalism* (1973), William Jones, *Is God a White Racist?* (1973), and Cecil Cone, *Identity Crisis in Black Theology* (1975). The debates underlying these publications centered on three issues: (1) the meaning of black liberation, its relation to racial reconciliation, and the place, if any, of violence in the struggle for liberation; (2) the nature of black religion and its relationship to black theology as the latter's principal subject matter; and (3) the plausibility of black liberation theism, that is, belief in God's solidarity with oppressed people, especially in this case with blacks, in the face of their continued suffering and the absence of compelling empirical evidence in support of divine liberating activity.

The third stage of Black Theology is its return to the black church and focus on global issues in relationship to African American communities. The involvement of professional black theologians in the 'Theology in the Americas Projects,' from 1975 to 1980, broadened the field of academic Black Theology to include discussions on gender and sexuality; environmental devastation, and the relationship between Black Theology

and other liberation theologies, such as Marxist critiques of American capitalism. Thus, a broader range of issues and greater relevance to life beyond institutions of higher learning characterizes the third stage of Black Theology. To Wilmore's three-stage historical analysis, Dwight Hopkins adds a fourth and present stage that began in the mid-1980s, led by what he calls a 'second generation' of scholars and pastors. The focus of these scholars and clergy is on strengthening ties between scholarship, ministry, and social activism.[50]

In his book, *Black Theology of Liberation,* Dwight Hopkins provides a similar historical perspective. Unlike Wilmore, he argues that the essence and genesis of Black Theology began during the slavery period and continued into the 1950s and 1960s. Hopkins maintains that the only difference is between the composition and perspectives of the first and second generations of black theology theologians. The first were all males who advocated a faith revealed in politics (James Cone and J. Deotis Roberts) and a faith based in black culture (Gayruad Wilmore and Charles Long). The second, consisting of men and women, broadened the scope of black liberation that critiqued popular culture, poor folk, afrocentricity, and global interconnections. The latter challenged the claims of Black Theology's liberation, and expanded its scope to include interdisciplinary studies and Womanist Theology. In Hopkins' view, Black Theology is a prophetic theology of liberation. The unique contribution of Black Theology is discovering the core message of personal and structural liberation in the Hebrew and Christian Scriptures, and connecting this message with God's presence in African Americans' movement for justice. For Hopkins, the primary question is "What does it mean to be black and Christian?" The

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[50] Frederick Ware, *Methodologies of Black Theology* (Cleveland: The Pilgrim Press, 2002), 1-10.

answer offered has been that to be black and Christian means to have both faith and practice which he argues means experiencing God as a presence and reality of liberation at least in the African American community.[51] The purpose of a Black Theology of liberation is to work with the church and community to see God's will of liberation through Jesus Christ as similar to black folk's attempts at liberation.

James Cone's contribution to Black Theology has been incalculable. His book, *A Black Theology of Liberation* (1970), was the first systematic work produced in the contemporary black theological movement establishing the credibility of the movement and opening the door for the works of other seminary professors. Cone argues that theology is a rational study of the being of God in the world. He proposes that in light of the existential situation of an oppressed community, that being of God relates the forces of liberation to the essence of the gospel which is Jesus Christ. For Cone, the sole reason for the existence of theology is to put into ordered speech the meaning of God's activity in the world, so that the community of the oppressed will recognize that their inner thrust for liberation is not only consistent with the gospel but *is* the gospel of Jesus Christ. Thus Black Theology is the voice and vehicle that articulates the pain, injustice, and quest for liberation for oppressed African Americans. Cone maintains that Black Theology shuns all abstract principles dealing with what is the 'right' and 'wrong' course of action. There is only one principle which guides the thinking and action of Black Theology: an unqualified commitment to the Black Community as that community seeks to define its existence in the light of God's liberating work in the world.[52]

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[51] Dwight Hopkins, *Black Theology of Liberation* (Maryknoll, NY: Orbis Books, 1999), 192-200.

[52] James Cone, *A Black Theology of Liberation* (Philadelphia, PA 1970), 17-35.

Julian Kunnie in his book, *Models of Black Theology*, broadens the scope and depth of Black Theology by stating that it emerged in response to European and Euro-American theologies that have either largely ignored the black experience or excluded it from the domain of theology. Black Theology therefore tapped into the wellspring of the history of resistance to racism as one source for its thesis of liberation. The *raison d'etre* of black theology, in fact, is the tenacity of racism and its clever subversion of the reality that black humanity is indeed created in God's image. Agreeing with Wilmore, Cone, and Hopkins, Kunnie confronts and challenges European American theologians to move from the intellectual exercise of theology to the struggle of doing theology with the real people. In similar fashion, he demands that the church stop being silent in the face of the expanding black underclass trapped in the miasma of poverty, unemployment, disease and despair. He notes, "Third world theologians have in the main moved from the luxury of just studying theology and theorizing about the peoples' struggle, from lines that follow as our academic or intellectual exercise, to the struggle of doing theology with the people. In their situation this is a life of struggle for a just society in this world."[53] Finally, he argues, "The churches cannot be silent in the face of the expanding black underclass trapped in the miasma of poverty, unemployment, disease and despair. They must engage in concerted efforts of conscientization that process of education which seeks to empower oppressed people to become conscious of their oppression by socio-economic structures and to transform their lives from conditions of deprivation and indignity to one of life in abundance, as Jesus proclaimed in John 10:10."[54]

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[53] Julian Kunnie, *Models of Black Theology* (Valley Forge: Trinity Press International, 1994), 40.

[54] Ibid., 52.

Lastly, David Mitchell, in his book *Black Theology and Youths at Risk,* argues that Black theology and the Black church have failed these youth and calls for a joint plan to prevent at risk youth from acquiring the Destructive Capitalistic Personality Complex (DCPC). In Mitchell's view, DCPC is the number one threat to the African American community and to youths in particular. The socio-spiritual culture into which these young persons were born in the 1970s, 1980s, and early 1990s has been the DCPC twin in this crisis. The DCPC is not a psychological disorder inherited through one's family genes. Rather, it is obtained through an oppressive socialization process and numerous factors that aid in its development. Youth who lack self-confidence and self-esteem are easy prey in this unfortunate cycle of social despair. In addition, the DCPC is acquired through peer pressure. As a street-smart mindset is established in these youth, they take on a criminal lifestyle, in which they use quick money making schemes as their means to live. With its materialistic, destructive, anti-society worldview, it indoctrinates youth with a negative character that determines the way they think and act. By adopting DCPC, he maintains that unethical practices have subverted their internal capacity for spiritual awareness, which has been in turn profoundly devastating to the African American community. A cycle of oppression initiates the development of the underclass, dysfunctional families, violence, and crime.[55]

Mitchell's DCPC compliments and expands Anderson, Kitwana, and other scholar's views about what makes African American males vulnerable to high-risk lifestyles. The DCPC conceptual framework added another perspective to the way that the researcher understands of the plight and challenges that confront young African

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[55] David Mitchell, *Black Theology and Youths at Risk* (New York: Peter Lang Publishing, Inc, 2001), 20-21.

American males. Mitchell also challenges Cornel West's nihilistic position which he maintains is widespread among the African American community. West believes this nihilism arises because these young people live in a society that has deceived them into believing that consumer goods will give them ultimate fulfillment in life. Since these teenagers lack the financial means to obtain these material goods --- and are aware that they also lack the skills and opportunities that enable them to earn that kind of money --- they frequently just give up on the idea of using socially legitimate means to acquire what the system has made them believe they must have. The boys who kill another kid just to steal his hundred-dollar Nike basketball shoes are understandable, if we can realize how the ads on television don't care if they live or die in the pursuit of things they view as necessities.[56]

Summary

The literature review was designed to guide the reader in considering the research that framed the Ministry Project. It is also designed to provide the researcher with a solid understanding of the perceptions of truant male students towards school attendance and schoolwork. This literature review guides some effective ministry components that are capable of influencing the targeted population given the critical role of Christian leadership in the Ministry Project, and the theological rationales structuring, developing and undertaking this Ministry Project. The theoretical, historical, biblical, and theological foundations that established the Ministry Project is next.

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[56] Cornell West, *Race Matters* (New York: Vintage Books, 1993), 17-31.

CHAPTER THREE

THEORETICAL FOUNDATION & REVIEW OF LITERATURE

This chapter provides the theoretical foundation for the development of the peer group focus. It also establishes the historical, biblical and theological foundations for this Ministry's Project. The theoretical foundations for the peer group are based on the power of the word or preaching and the power of the deed or leadership. Although this Ministry Project is steeped in leadership principles; nevertheless, Dr. Ricky Woods, the Peer Group's Senior Mentor had a tremendous impact on the researcher. In his *"Getting Ready to Preach Lecture Series: Prayer, Worship, Daily Bible Reading, And Meditation,"*[1] Dr. Woods offered advice to his listeners which helped summarize and synthesize the key principles for effectively preaching the gospel. His lectures helped to clarify the preaching principles offered by master preachers like Phillip Brooks, David Buttrick, Fred Craddock, Gardner Taylor, Robert Lischer, Samuel Proctor, and numerous others. Many of the principles taught by Dr. Woods, and reinforced by these master preachers, have played a role in helping the researcher formulate, develop, and implement some of the Ministry Project's key components, especially those dealing with effective communication and presentation. In short, their advice has been invaluable.

Certain preaching principles play a vital role in effective communication; however, for the researcher, leadership principles played the primary role in formulating

[1] Ricky Woods, "Getting Ready to Preach" (delivered at the Oswald G. Smith Preaching Convocation 2002, Mount Zion Baptist Church in Arlington, Virginia, April 22-26, 2002).

Project's key components, especially those dealing with effective communication and presentation. In short, their advice has been invaluable.

Certain preaching principles play a vital role in effective communication; however, for the researcher, leadership principles played the primary role in formulating and implementing the Ministry Project. There are over 850 definitions and attributes of leadership. Yet, Dr. Terry Thomas', one of the Peer Group's mentors, offered the most important understanding of leadership for the Ministry Project. In Dr. Thomas' lecture titled, *An Exploration in the Task of Leadership, 2005*, he offers the following reasons why leadership is vitally important:

- Leadership always makes a difference;
- Leadership is always purposeful and powerful;
- The difference leadership brings is always intentional;
- Leadership adds flavor to bland situations;
- Leadership prevents decay;
- Leadership has universal implications;
- Leadership cannot be ignored;
- Leadership is beneficial to all within its province or under its jurisdiction;
- Leadership incarnates what others are yet to envision, but need to embrace;
- Leadership allows God's glory to be revealed.[1]

Dr. Thomas asserts that the central task of leadership is to imagine a future and move people toward it. Thus, the leader is a risk taker by definition because, based on faith, he or she leads others in purposeful directions, with no proof of eventual success.[2]

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[1] Terry Thomas, "An Exploration in the Task of Leadership" (delivered at Hilton Head Resort in Hilton Head, NC, March 2005), 3.

Vashti McKenzie adds that "leadership is the powerful force by which exclusionary paradigms such as racism and sexism may be confronted, challenged, and changed."[3] Dr. Thomas further adds that, "A leader is someone who, out of his/her demonstrated love for and commitment to God, attempts to nurture and empower the people of God to do the will of God through and by:

- Being a servant;
- Providing Christian influence for godly change under the unction of the holy spirit;
- Being a step ahead but not out of touch with the needs of people;
- Being accountable;
- Being a visionary;
- One who leads by example;
- One who is willing to endure hardship;
- One who is disciplined.[4]

Dr. Thomas' qualities of leadership gave the researcher the comfort and confirmation, the courage and conviction, to be the type of risk-taker required by this Ministry Project, i.e. someone who moves forward with no guarantee of eventual success. Dr. Thomas helped the researcher understand that a leader, out of obedience to God and love for God's people, seeks to nurture and empower the people of God to do the will of God. George McCalep, Jr., in his book, *Sin in the House*[5], states it this way, "Effective leadership can

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[3] Ibid., 7.

[4] Ibid., 14.

[5] George McCalep, Jr., *Sin in the House* (Lithonia, GA: Orman Press, 1999).

be defined as 'a person who gets the right things done by the right people at the right time and place. Effective leaders 'major in the majors.' Contrarily, ineffective leaders 'major in the minors' and 'minor in majors.'[6] An effective leader accomplishes the big picture by making sure that the right people handle the details at the right time and place.

Peer Group also clarified the fact that effective Christian leadership begins with the Leader's own spiritual development. Christian Leaders are credible servants, supporters, coaches and partners. The leader has to be connected and tuned into the voice and will of God for his/her ministry. They are God's servants, called to lead and shepherd God's people. George Barna, in his book, *The Power of Vision* provides invaluable guidance for Christian leaders when he noted:

> Authentic Christian leaders are people who know that when they are left alone to make decisions, those choices invariably reflect their unregenerate nature. In other words, their choices demonstrate values, beliefs, desires and goals that are not perfectly aligned with the mind and heart of God. But because they are Christian leaders, they know they must pursue God to gain a better perspective on what they ought to do with the resources and opportunities entrusted to them with God.[7]

Christ-centered leadership is essential for long-term, effective, and authentic Christian leadership that addresses and ministers to the needs of the people of God. In this ministry context, that means the needs of truant male students.

The leadership concepts developed in the Peer Group that profoundly have impacted this Ministry Project are Dr. Terry Thomas' lecture: *An Exploration into the Task of Leadership*. In this lecture, his section on the "New Paradigm for Strategic

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[6] Ibid., 120.

[7] George Barna, *The Power of Vision* (Ventura, CA: Regal Books, 2003), 61.

Leadership for the Twenty-First Century" harmonized with key elements of the Ministry Project. His advice that Isaiah taught, "God is constantly doing a new thing. Christian leaders must be sensitive to the new things that God is doing,"[8] and his question, "Is our plan for leadership relevant to the needs of our people?,"[9] served as a litmus test for the researcher's Ministry Project. Every component of the Ministry Model was examined for its potential relevancy and impact on the targeted group. Relevance to them became objective number one. This question of relevant leadership lead the researcher to the conclusion that a Ministry Project that is not relevant to the real needs of truant male students is a useless waste of time and resources. The problems and challenges are too complex with deep generational roots for mere academic musing and intellectualizing.

In another lecture by Dr. Thomas titled, *Mobilizing your local Context for Social Change*, he offered a quote from one of the great Christian leaders and teachers of the last thirty years, the late Dr. Miles Jones. Dr. Jones who served as a mentor to Dr. Thomas, the researcher, and countless others, stated that, "Knowledge is never enough to make one embrace the truth."[10] The researcher agrees. Dr. Jones knew that without Christian leadership, knowledge is never enough to make one embrace the truth. The plight of truant male students living in the city of Richmond has been broadcast and televised by the media, preached about and written about for decades, yet the knowledge of this reality has not been enough to mobilize Christians to make a concerted effort to minister to their needs. Dr. Thomas provides a definition for mobilization that has become a cornerstone

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[8] Thomas, *An Exploration in the Task of Leadership,* 33.

[9] Ibid.

[10] Terry Thomas, "Mobilizing your local Context for Social Change" (delivered at Hilton Head Resort in Hilton Head, NC, March 2005), 1.

of this Ministry Project. In his words, "A mobilization process is a process by which the congregation is made ready through leadership of a concerned individual to deal with and rectify the social ills and needs of its community." [11] The Ministry Project's congregation is not a traditional church, but it is a community of people of faith committed to making a difference in the lives of God's abandoned, forsaken, and ignored young people. In other words, effective Christian leadership is needed to mobilize this congregation (people of faith) to address and rectify the social ills experienced by God's young children and to minister to their needs.

Next, the Peer Group sessions helped the researcher to recognize that innovative and creative change is needed to ensure the relevance of the Ministry Project and its ability to positively alter the perceptions of truant male students towards school attendance and schoolwork. The need for change and alternative ways to minister to the targeted population's needs is eloquently captured by Donald Phillips, in his book, *Martin Luther King, Jr. on Leadership,* when he stated, "In essence, change is what leadership is all about. Leaders are change-makers, they are masters of change. By helping followers achieve goals, they lead people to where they've never been before. Leaders blaze new trails. They plow new ground. They sail uncharted waters. Leaders are out front."[12] The objective of this Ministry Project is to lead truant male students to where they have never been before.

In addition, the Peer Group also helped the researcher to understand that African American Churches cannot reach truant male students through traditional ministries. The

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[11] Ibid., 4.

[12] Donald T. Phillips, *Martin Luther King, Jr. on Leadership* (New York: Warner Books, 1998), 82.

current generation of high-risk African American males requires a relevant ministry that is more realistic than idealistic. We therefore must develop a critical understanding of what makes ministry relevant for this generation.[13] Current research has demonstrated that generational and class differences filter the Christian worldview and values that inform one's spiritual formation and development. A person's worldview and values act as the hermeneutical lens through which one interprets reality about self, others, and God. Those worldviews and values also shape the patterns by which we respond to both life's challenges and opportunities. For instance, values (what people want materially or symbolically) are derived from their worldview and/or it is a reflection of it (rather than the other way around). If a person's worldview states that life is a cabaret, then their highest value will be to party; if the person's worldview says that reality is dog-eat-dog, then their values (what they seek to achieve or accomplish) will be to stipulate that they become a more powerful dog among the other potential dogs; if their worldview says that this life is a valley of tears, then their most important value will be to protect themselves from pain. Understanding these human dynamics helped the researcher develop a training program that was relevant to truant male student's real issues and needs.

The Peer Group also clarified that one's personal historical context and one's socioeconomic class provides the context in which worldview and values are forged. Several factors help to shape the generational worldviews and values of this cohort as well as all generations and people: namely, the cultural stories that inform a society's self-understanding, the personality differences between and among individuals, the expectations and/or aspiration of individuals and groups, acquired work habits, and

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[13] Of indirectly related interest, see Jawanaza Kunjufu, *Adam! Where Are You?: Why Most Black Men Don't Go to Church* (Chicago: African American Images, 1994).

different sources of motivation. In other words, a worldview consists of beliefs (a shared consensus regarding what is true), values (a shared consensus on the goals/objectives that we should achieve), and norms (the criteria by which we judge people's behavior to be right/wrong, acceptable/unacceptable, moral/immoral). Norms may take the form of folkways or mores.

Finally, the Peer Group clarified and helped with the formation of the Ministry Project. They provided invaluable insight into identifying and addressing the visible needs within the researchers' context. Dr. Woods repeatedly challenged the researcher to narrow the scope of the project and focus on one specific, identifiable problem. He insisted that the researcher use a straw approach to drink the water in the glass rather than trying to drink all of the water at once. The researcher is extremely grateful for and appreciative of this insightful advice. Out of the sharing and challenging of conflicting ideas, contrasting perspectives, and diverse experiences came a final Ministry Project that narrowly focuses on an identifiable and measurable problem within the researcher's ministry context. Hence this title, "Positively Altering the Perceptions of Truant African American Millennials Male Students Towards School Attendance and Schoolwork." The following is a historical, biblical, and theological analysis of this unique problem which attempts to create an effective and compassionate ministry for an area desperately in need of constructive and positive intervention.

Historical Foundations

In 1960, Dr. W.E.B. Dubois clearly predicted what African American children would experience when they were admitted to public schools. His key predictions were

that 1) there would be fewer African teachers, 2) African children would be taught in a physically and emotionally uncomfortable environment, 3) there would be an increase in the African student drop out rates and a decrease in Black college attendance, 4) African universities would disappear, and 5) African history would be taught rarely, if at all.[14] The researcher has discovered that Dubois was prophetic with his predictions. In fact, more than 46 years later, his five key predictions are not only accurate for most African American children in public schools, but especially true for students in the Richmond, Virginia public schools, the researcher's context of ministry. This section provides the historical foundation for developing and implementing the Ministry Project by analyzing the following relevant factors that impact this cohort of African American male students especially education, truancy, and misconceptions. The section will conclude with lessons learned from the historical analysis.

Education

Education has played a key role in the development of individuals, groups and, over time, the development of this country. Ever since the days of slavery, there has been a strong link between education and freedom. Many enslaved African American ancestors were maimed or killed when caught learning to read. Slave masters knew the power of knowledge, and feared that such power in the hands of African slaves would lead to rebellion. Nevertheless, education has been the key that has opened the door of opportunity for countless African Americans. Similar to, albeit in greater numbers than, our predecessors, the African American community of the early twentieth-first century

[14] Asa Hilliard, III *SBA: The Reawakening of the African Mind* (Gainesville, FL: Makare Publishing, 1998), 62.

has produced literally millions of doctors, engineers, military leaders, politicians, lawyers, teachers, and every other kind of highly trained professional. The African American middle class has grown exponentially since Linda Brown first challenged her segregating schooling in Topeka, Kansas.[15] Many African Americans have prospered as a result of receiving a quality education. Today, education is still seen as the acquisition of skills and strengths that no one can take away. This subsection examines the historical role of education in two areas: as a value in the African American community, and through the classroom/school environment for African American boys.

Value in the African American Community

African American people have always viewed a good education as a key that opens up life's opportunities. In the late nineteenth century and early part of the twentieth, any African American seeking to move from bondage to freedom looked to education as a way out. When slavery ended in 1865 and four million African Americans were free, most of them could not read or write. According to the census of 1900, fifty-seven percent of African American males were illiterate. Although much changed during the twentieth century as we move onward in the twenty-first century, African American males still make up a large percentage of those who are illiterate. Being unable to read and write or possessing rudimentary skill sets, poorly educated males are unprepared to either enter the ranks of the employed or to remain there. Even before African American boys encounter a genocidal street culture, they are assaulted by the cultural genocide taking place in early childhood educational institutions where they are simply not

[15] Stephen Caldas and Carl Bankston, *Forced to Fail: The Paradox of School Desegregation* (Westport, CT: Praeger Publishers, 2005), 218.

taught.[16] Research shows that regardless of economic status and education level of African American parents, the orientation toward providing schooling and learning for African American children has always been an important strength and value in the African American community.

Amos Wilson asserts the major function of education is to help secure the survival of a people. He notes that when we talk about maximizing the intelligence of African American children we are speaking not just in terms of their ability to go through school but also their ability to acquire better reading and writing skills which will lead to the right colleges. We are concerned about enhancing their intelligence so that it can serve as a means for maintaining the actual physical survival of African American people.[17] African American children have to learn to read and write if they are to pursue careers as fully productive citizens. Many scholars note, however, that these skills are not taught to most African American males. Today, many African American males are graduating from high school reading and writing on a third or fourth grade level.[18] More than any other group of boys in our society, African American males are perceived as lacking in intellectual skills.

The negative perceptions of African American boys intellectual capabilities have a devastating impact on them and their families. As a result they have been socialized to believe that physical strength and stamina are all that really matter. That socialization is as much in place today's world as it was during slavery. They have been and are taught

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[16] bell hooks, *We Real Cool: Black Men and Masculinity* (New York: Routledge, 2004), 39.

[17] Amos Wilson, *Awakening the Natural Genius of Black Children* (New York: Afrikan world InfoSystems, 1991), 1.

[18] hooks, *We Real Cool,* 41.

that 'thinking' is not valuable labor, that 'thinking' will not help them to survive. Tragically, many black males have not been able to resist this socialization. It is no accident that many brilliant-thinking black males end up in prison for, even as boys, they are deemed threatening, bad, and dangerous.[19] With respect to testing, African American intelligence and ability is consistently undervalued. Asians score best on the SAT, though only a relatively small 25 point gap exists between Asian and Whites. However, the gap between whites and Mexican Americans – the largest Hispanic group in the United States – is a huge 150 points. The black-white gap on the 2004 SAT, though, was an even more staggering at 202 points.[20] The belief that African American boys are less intelligent and more prone to hyperactive behavior than other ethnic groups still exists among a number of professionals and educators. The Association of Black Psychologists, the NAACP, and other organizations have cautioned for decades about the biases within standardized tests and the manner in which the results are used.[21] Racism and biased testing have also negatively impacted the classroom and school experiences of African American boys.

Classroom/School Environment

Ron Edmonds identified the following five major factors of effective schools, the principal is the instructional leader, teachers have high expectations, students spend more time on task, there is a positive school climate, testing is used to guide further instruction

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[19] Ibid., 34.

[19] Nancy Boyd-Franklin and A.J. Franklin, *Boys into Men* (New York: Plume, 2001), 98.

[20] Stephen Caldas and Carl Bankston, *Forced to Fail: The Paradox of School Desegregation* (Westport, CT: Praeger Publishers, 2005), 191.

[21] Nancy Boyd-Franklin and A.J. Franklin, *Boys into Men* (New York: Plume, 2001), 98.

and not solely for evaluation.[22] Historically, this standard has served as the litmus test for public schools in this country. Every school should strive to attain this level of excellence. Richmond Public Schools has a history marked by racial tension, segregation and re-segregation. For sixteen years, from 1954 to 1970, Richmond's politicians, the School board, civic groups and communities through strategies like Massive Resistance (a strategy by Virginia Senator Harry Byrd) fought and resisted the mandate by the 1954 Supreme Court decision in Brown v. Board of Education to integrate all public schools in the United States, including those in the City of Richmond. By 1963, out of the 26,000 African American students, only 312 were enrolled in twelve European American schools. In March 1970, Richmond City added 23 miles of neighboring Chesterfield County (a predominately European-American county) to help integrate Richmond schools. On August 31, 1970, the first day of school in Richmond, approximately 5,000 European-American students were missing; 13,000 out of 50,000 students in the city were bused; Virginia Governor Linwood Holton personally escorts his daughter Taylor to predominately African American John F. Kennedy High School – the school she was assigned under Judge Merhige's busing plan.

In September 1971, African American families demanded that Richmond City's school system be combined with those of Henrico and Chesterfield counties to prevent "white-flight" to those counties and effectively resegregating city schools. On January 10, 1972, Judge Merhige approved the county-city school merger, and on February 1972, with the county-city school merger decision, county residents drive 108 miles from Richmond to Capitol Hill in Washington, DC in a 3,261-car motorcade to protest the

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[22] Jawanza Kunjufu, *Black Students –Middle Class Teachers* (Chicago: African American Images, 2002), 137.

decision. On June 5, 1972, the Fourth Circuit Court of Appeals overturned Judge Merhige's school merger order, and on May 21, 1973, the U.S. Supreme Court upheld the Circuit Court's decision to overturn school merger plan. In April 1986, Judge Merhige approved a neighborhood school plan that ended mass busing.[23] "White-fight" and "Black-flight" (affluent African-Americans) left Richmond and moved to the surrounding counties and to private schools.

Robert Pratt made the observation that prior to the *Brown* decision, African American and European American students attended racially segregated schools in Richmond; and, despite the efforts of Judge Merhige and numerous African American lawyers and activists, some thirty-five years later, one finds that the scenario has changed very little. Richmond's public schools, as of this writing, are 89 percent African American. Despite the legal demise of separate but equal education, segregated classrooms are still commonplace in Richmond, the only difference being that the city's African Americans have now been joined by poorer European American classmates whose parents lack the financial wherewithal to exercise other options.[24]

Richmond Public Schools employed 3,433 full-time employees including 1,983 full-time instructional staff positions (i.e., teachers, aides, librarians, counselors, etc.). The school system operates and maintains sixty-three schools, and operates at least 195 school buses daily on a 2003-04 budget of $229,849,266. In 2003, the average Richmond

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[23] See, richmondhistorycenter.com/busing/busingtimeline.html for a complete timeline of Richmond City's School integration.

[24] Robert Pratt, *The Color of their skin: Education and Race in Richmond, Virginia 1954-89* (Charlottesville, VA: University Press of Virginia, 1992), 109.

Public School teacher salary was $43,671.[25] The researcher was unable to find the number of African American male teachers in Richmond Public Schools. As reported earlier, there were 12,821 male students during the 2004/2005 school year. The latest national data shows that over 80% of urban school teachers are typically European American females about forty years old.[26] In contrast, the latest figures show that during the period from 1970 to 1990, the percentage of African Americans in teaching declined from 12 percent to 8 percent.[27]

The lack of African American teachers is important in at least two ways. First, African American teachers have often served as role models and parent surrogates for African American students. Second, they often bring to their classrooms beliefs in the efficacy of African American children, an ability to communicate with them, and their use of culturally relevant pedagogical strategies.[28] On the other hand, European American teachers, who do not share the culture of African American students, may not understand their behavior or appreciate the talents they bring to the school setting, especially if they have not had the opportunity to learn about African and African American history and culture. Scholars note that in order to reach African American students, teachers must be able to identify with them through their language, their culture and their background.

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[25] Richmond Public Schools 2003/2004, available from http://www.pen.k12.va.us/vdoe/richmondcityreport.pdf; accessed 15 August 2006.

[26] Sabra Smith, *The Plight of African American Student: A Result of a Changing School Environment, African-American Adolescents in the Urban Community*, ed. Judith Rozie-Battle (New York: The Haworth Press, 2002), 27.

[27] Diane Pollard and Cheryl Ajirotutu, ed., *African-Centered Schooling in Theory and Practice* (Westport, CT: Bergin & Garvey, 2000), 22.

[28] Ibid., 22.

School curricula must be culturally relevant, and broadly based so as to empower students from diverse backgrounds and intelligence levels.[29]

Kunjufu and other scholars note that many African American boys have never experienced a male teacher. Some boys in fourth grade never have seen a Black man read a book, write a letter, operate a computer, or give any indication that he value academics. Many boys begin to get the impression that academics are for females and physical activities are for males. Many scholars argue that in order to *be an* African American man, young African American males need to *see* African American men. When African American male teachers may up less than five percent of teachers, positive role models who stress academics and the life of the mind and life-long learning makes the task daunting. Due to Jim Crow, many of our best Black minds were denied becoming engineers, accounts, computer programmers, and other professionals. Ironically, racism afforded a few African American students the opportunity to be educated by its best Black minds.[30]

Finally, the demise of school desegregation as an issue was exacerbated with the Supreme Court decisions of *Board of Education of Oklahoma City v. Dowell* (1991) and *Freeman v. Pitt* (1992), which terminated federally mandated desegregation decrees in Tulsa and Oklahoma City, Oklahoma. These decisions allowed many communities to abandon all pretenses at desegregation.[31] In Richmond, anti-school desegregation proponents no longer have to use creative strategies such as motorcades or flight to

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[29] Ibid.

[30] Jawanza Kunjufu, *Black Students –Middle Class Teachers* (Chicago: African American Images, 2002), 33.

[31] Ibid., 19-21.

surrounding county schools or private schools. The Supreme Court legalized their efforts with the Court's decisions. As James Baldwin once states, "School desegregation means much more than black and white children sitting together in the classroom solely for the academic improvement of blacks. Desegregation means – or at least should mean –that black and white children are conditioned at an early age to interact with one another on the basis of equality and mutual respect for the other's cultural heritage. Only this kind of cooperation can offer hope that racism might one day disappear from our divided nation, these yet to be United States."[32] Policy makers ignored Baldwin's insight and failed to heed Dubois' prophetic warning and sage advice that he issued in the November 1910 *Crisis* when he stated "Separate school children by wealth and the result is class misunderstanding and hatred. Separate by race and the result is war. Separate them by color and they grow up without learning the tremendous truth that it is impossible to judge the mind of a man by the color of his face. Is there any truth that America needs to learn more?"[33]

As anticipated, in urban public schools like Richmond, meeting a standard of educational excellence has encountered new, yet foreseeable challenges that undermine the quality of education for African American students, especially African American boys. Economic dislocation, generational poverty, and institutionalized racism have played key roles in undermining a consistently high standard of education for African Americans. Scholars note that because of economic dislocations in urban communities, large numbers of African American children have grown up in conditions of poverty.

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[32] Pratt, *The Color of their Skin,* 109.

[33] Ibid.

Payne and Anderson both talk about the debilitating impact that concentrated poverty plays on a child's ability to receive a quality education. Pollard and Cheryl Ajirotutu agree that "the extreme nature of this poverty, combined with continuing discrimination and institutionalized racism, meant that many of these children lived under great stress."[34] Schools operating in urban communities like Richmond therefore take on quite different meanings when increasing numbers of students come from families that have experienced high levels of joblessness, economic stress, and accompanying social isolation. Unfortunately, however, schools have tended to ignore these children's situations, preferring instead to continue to apply pedagogical techniques that do not address their needs. Unable or unwilling to accommodate the needs of poor African American children, teachers often give up, and achievement declines.[35]

Harry Morgan illustrates how public schools fail African American boys:

> When blacks enter the first grade the stories they create express positive feelings about themselves in schooling situation, but by the second grade students' stories express 'negative imagery of the teacher and school environment,' and by the fifth grade the overall feeling expressed by students is that of cynicism. In other words, upon entering school in primary grades, black children possess enthusiasm and eager interest; however, by fifth grade the liveliness and interest are gone, replaced by passivity and apathy. Primary grades presented a more nurturing environment than intermediate or upper grades. In early childhood education much of the activity is a child-teacher centered and child-child interactive. In primary grades, black progress and thrive at the same rate as their counterparts until the third grade syndrome. I found after the third grade, the achievement rate of blacks began a downward spiral which tended to continue in the child's academic career. The classroom environment was transformed from a socially interactive

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[34] Diane Pollard and Cheryl Ajirotutu, ed., *African-Centered Schooling in Theory and Practice* (Westport, CT: Bergin & Garvey, 2000), 20.

[35] Ibid.

> style to a competitive, individualistic, and minimally socially interactive style of learning.[36]

Dubois predicted that African American children would be taught in a physically and emotionally uncomfortable environment. Kunjufu calls this "The Fourth Grade Failure Syndrome." It is the poor transition boys make between the primary and intermediate division. The curiosity that may be deemed a sign of genius in an European American male child may be viewed as trouble-making when expressed by African American boys. The learning spirit of African American boys is destroyed and by the fourth grade, many African American boys have become cynical, anti-school, and anti-education. .

Paul Connolly's research supports Dubois' predictions and Kunjufu's observations. He notes that, "Teachers tend to disproportionately discipline and publicly chastise Black male students in comparison with their peers. The process leads to the over-disciplining and chastising older Black male students appear to be ones that, for some younger Black boys, sadly can be traced right back to the beginnings of their school careers.[37] Michele Foster and Yrtphenia Peele have found that "many teachers give up when confronted with students who are indifferent, resistant, have behavioral problems, or are achieving below grade level. Other teachers are overwhelmed by the problems that confront their students, especially if those students, come from communities plagued by violence, drugs, and death. Effective teachers of African American males possess the emotional stamina, persistence, and resilience that enable them to negotiate the school

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[36] Jawanza Kunjufu, *Countering the Conspiracy to Destroy Black Boys Series,* (Chicago: African American Images, 1995), 32-33.

[37] Paul Connolly, *Racism, Gender Identities and Young Children* (New York: Routledge, 1998), 92.

bureaucracy, solve difficult problems, and help their students cope with day-to-day setbacks and misfortunate as well as more serious hardships."[38]

The result of the hostile learning environment for African American boys has been disastrous. Research shows that a disproportionate number of African American boys get classified and placed in special education classes for educational and behavioral problems.[39] Kunjufu notes that to some teachers, as African American boys become older, they become more aggressive and hostile, and are labeled as disciplinary problems. He states, "It is amazing to me how little Christopher at three, five and seven years of age was viewed as nice, sweet, innocent little boy, but now that Christopher has become nine,11,13, he's viewed as being rough, rugged and aggressive and is being recommended for suspension."[40] This can happen even with some black teachers who bring their own disaffection to the classroom. Research shows that a teacher cannot teach a child they do not love. A teacher cannot teach a child they do not respect. A teacher cannot teach a child they do not understand.[41]

This negative view toward and low expectations of young African American males are considered primary factors in their low academic performance and achievement. Forty-two percent of all Black children seventeen years old can't read beyond a sixth-grade level. The Black high-school student drop out rate is 49.6 percent. Black children are seventeen percent of the school population, but make up forty-one

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[38] Michele Foster and Yrtphenia Peele, "Teaching Black Males: Lessons from the Experts." In *African American Males in School and Society,* ed. Vernon Polite and James Davis (New York: Teachers College Press, 1999), 10.

[39] Nancy Boyd-Franklin and A.J. Franklin, *Boys into Men* (New York: Plume, 2001), 98.

[40] Jawanza Kunjufu, *Countering the Conspiracy to Destroy Black Boys*, 46.

[41] Ibid., 184.

percent of the EMR (Educable Mentally Retarded) students, and if a Black child is labeled EMR or BD (Behavioral Disorder) eighty-five percent of the time, it will be a Black boy.[42] As African American children develop, they become aware of the inequalities that exist within American society. They begin to identify inequalities within the school system, and soon establish views of the traditional American school as a hostile environment. Truancy becomes one of the coping strategies that frustrated and hopeless students implement to deal with and/or deny their poor education and dim future opportunities. For the first time, the African American community is facing a generation that will not surpass the educational attainment of the generation that gave birth to it.

Truancy

Do you know what it is like being a sixteen year-old freshman, reading at a third grade level? It is humiliating, and boys can't wait until their 16th birthday to drop out.[43] It should not be surprising that African American male students react to an oppressive and irrelevant education by various withdrawal and acting-out strategies. In Richmond, historically truancy has been one of the most popular withdrawal strategies. Truancy, a status crime under current law, entails periodic, unexplained absences. Richmond Public Schools classify truancy as ten or more days of unexplained absences during each semester period. Authorities view truancy as the first sign of trouble in a youth's life, and associate it as the gateway to crime. In some cases, it has been directly linked to high

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[42] Jawanza Kunjufu, *Developing Positive Self-Images & Discipline in Black Children* (Chicago: African American Images, 2000), 2.

[43] Sabra Smith, "The Plight of African American Student: A Result of a Changing School Environment." In *African-American Adolescents in the Urban Community,* ed. Judith Rozie-Battle (New York: The Haworth Press, 2002), 33.

daytime burglary rates, criminal vandalism, gang affiliation, and teen parenting.[44] Richmond's middle school year truancy rates have fluctuated over the past five years from thirty-two percent in 1999-2000 to eighteen percent in 2004-205, while high school have fluctuated between a high of fifty-six percent in 2000-2001 to a low of twenty-three percent in 2001-2002 and back to thirty-five percent during 2004-2005. (A Chart of Truancy Rates from 1999 to 2005 is found in Appendix C). Surprisingly, drop out rates for African American students have been low, ranging from a low of 2.71% in 2001-2002 to a high of 15.27% in 2003 –2004.[45] In 2004, the City of Richmond Police reported 78% of city homicide victims were African American; almost 50% were under the age of 30. Juveniles (under 18) committed 45% of violent crimes in the City of Richmond.[46] The Virginia Department of Juvenile Justice reported that during the past three years, the department processed over 10,000 cases of which 95% involved African Americans. Of the 95%, 76% were males with an average age of 17 years old.[47]

Research has shown that students who become truant stand a greater chance of eventually dropping out of school and short-circuiting their development into productive citizens. According to DJJS, over seventy percent of youth convicted of serious delinquent acts have a history of chronic truancy. Additionally, statistics show that high school dropouts are more than twice as likely to be welfare recipients and employed at a

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[44] Nanette Davis, *Youth Crisis* (Westport, CT: Praeger Publishers, 1999), 84.

[45] Richmond Public School Dropout Rate Comparison; available from http://www.richmond.k12.va.us/indexnew/sub/statistics/droputrates.cfm; accessed 15 August 2005.

[46] City of Richmond Police Department, 2003 Crime Statistics [data on-line]; available from http://www.ci.richmond.va.us/police/chief/media/2004crime report aspz; accessed 15 August 2005.

[47] Virginia Department of Juvenile Justice, *2004 Annual Report* (Richmond, VA: Virginia Department of Juvenile Justice, 2004), 1-10.

lower salary rate than high school graduates. Students who become truant set themselves up for a lifetime of struggle.

During Richmond's 2005-2006 public school year, one out of every four students missed 10 or more days of classes. Hillside, Mosby and Highland Park had the highest correlation between truancy and criminal activity. The truancy problem had become so chronic that, at the beginning of the 2005 academic years, the Virginia General Assembly created the Plan of Truancy Reduction and Prevention Plan (TRAP) and allocated over $615,000 to target truancy in the elementary and middle schools that service the above neighborhoods. Elementary and middle schools were targeted to support a more preventive approach to truancy and neighborhood crime. The goals of the pilot program were to lower the truancy rate by over 30 percent in the first year of implementation. The basic principles of the program are: 1) to access and modify school policies to insure accountability for truancy, 2) to involve parents in all truancy prevention programs, 3) to engage community residents as active partners, 4) to ensure that parents and students face firm sanctions for truancy, and 5) to create meaningful incentives for student and parental participation. A service center with two lead agencies will partner with schools, social workers, juvenile court, non-profits and community residents to address school, individual, family and community issues which support truancy and crime.

Truancy services are a collaborative effort among the Richmond Departments of Juvenile Justice Services, Public Schools, Police Department and the Juvenile Court to ensure that youth comply with Compulsory School Attendance. The primary goals of these services are to address the reasons for the youth absence, to reconnect students with assigned schools and other needed services. Truancy sweeps are conducted daily. The

staff contact parents/guardians and home-school social workers of all truants. Enrolled students are transported back to school and suspended students are transported home. Estimates are that the program positively impacts over 200 youth during the first year. If the student is not enrolled, the parents are contacted to address enrollment procedures. Truants are monitored for 30 to 60 days, based on the number of absences. Repeat truants are referred to a Richmond Public School Social Worker and recommended for an assessment and referral for additional intervention services.

The researcher believes that traditional truancy intervention models fail to have their intended impact on this population. Stephens asserts, "that today's teens are at risk due to a combination of social problems – including teenage pregnancy, the growing number of single-parent families, poverty, and child abuse –as well as individual problems such as truancy, substance abuse, and feelings of hopelessness."[48] Many child psychologists agree, "Engagement in these behaviors tends to disrupt healthy patterns of adjustment and development."[49] Often intervention programs fail to address the cultural and complex socioeconomic challenges facing these young urban males, who are primarily raised by single women with no positive male role models. Using cultural conceptions of childhood as innocent, passive, and dependent, the founders of the juvenile justice system established institutions that would address the legal problems of young people. As Mary Lou O'Neil stated in her article, *From Rehabilitation to "Just Deserts: A History of Juvenile Justice in the United States,* "This concept of childhood

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[48] Gene Stephens, *A Variety of Factors Put Teens at Risk, Teens at Risk* (San Diego: Greenhaven Press, 1999), 17.

[49] Erickson G. Kristan, Robert Crosnoe, and Sanford Dornbusch, "A Social Process Model of Adolescent Deviance: Combining Social Control and Differential Association Perspectives," *Journal of Youth Adolescence* 29, no.4 (2000): 396-400.

manifests itself in the commitment of the juvenile court to the ideas of rehabilitation. For the most of its existence, the juvenile justice system in the United States has understood children as essentially good though perhaps gone astray, and thus in need of rehabilitation."[50] The researcher agrees with O'Neil that the view of non-African American children may have been viewed as passive, innocent and dependent, but that has never been the reality for African American children in this country. For the most part, the larger society has viewed African American children, especially males, as unredeemable and therefore deserving of punishment rather than rehabilitation.

Kitwana notes that there are more African American males in the penal system than are in college. The results are devastating: children without fathers, children reared by single-parent mothers, and children socialized through the street culture of the gangs. He notes that approximately one-third of all Hip Hop Generation males (age 20-29) are incarcerated, or on probation, or on parole.[51] Alternatively stated, high incarceration rates subvert the health and stability of African American civil society. As the line between street gangs and prison gangs blur, so do the distinctions among prison culture, street culture, and African American youth culture. As Kitwana has observed the, "Prison culture in the 1980s and 1990s has affected not only the manner in which many within this generation are perceived but the manner in which many within it perceive themselves. Both perceptions have incalculable implications." [52] Perhaps the biggest

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[50] Mary Lou O'Neil, "From Rehabilitation to Just Deserts: A History of Juvenile Justice in the United States," *Journal of American Studies of Turkey,* 22 (2005): 35.

[51] Ibid., 53.

[52] Ibid., 83.

victim and causality of the War on African American males of the Hip Hop Generation will be their children, the Millennials.

Misconceptions

Imagine being a 16 year-old freshman, reading at a third grade level with no relationship with your father and virtually no positive male role models in your life. The streets and your peers have literally raised you and defined your understanding of manhood. Society views you as the source of its problems, juvenile correctional facilities and ultimately adult correctional facilities are believed to be your inevitable destination. James Harris in his book, *Preaching Liberation,* captures the historical and current debate surrounding the condition of truant male students in Richmond Public Schools when he observed,

> The black male represents a complexity of factual polarities and ambiguities exacerbated by his own uncanny ability to facilitate his destruction. To some, he is a 'victim'; to others, he is a perpetrator of street crime; and to still others, he is a significant factor in the development of a permanent underclass . . . Although it is true that education is a necessary precondition to attaining certain levels of employment and 'making it' to the top, black males have yet to capitalize upon its promises. In many ways the educational system has failed the black male in particular and the black family in general.[53]

Who are these truant male students? What are their characteristics, worldview and values? The following is a profile that provides a snapshot of this atypical and often misunderstood generation of young African American males.

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[53] James Harris, *Preaching Liberation* (Minneapolis, MN: Augsburg Fortress, 1995), 78-79.

William Benke calls individuals born between 1986 and 2000 the Millennials. He believes that are more collaborative, team oriented, optimistic, tolerate and cyber-literate than older generations.[54] Ktiwana notes that The Hip Hop Generation (born between 1968 and 1985), the first African American Post-Civil Rights and integration are the Millennials' parents. He states that a third of all Hip Hop males (ages 20-29) are either incarcerated, on parole, or on probation.[55] Kitwana believes that the Millennials' fathers are passing a prison culture to their sons that impacts and shapes their culture, music, use of language, style of dress and attitude toward life and society.[56] Anderson notes that the Code of the Street and male peer pressure influences and dictates Millennials behaviors and attitudes. David Mitchell states that the Destructive Capitalistic Personality Complex with its materialistic, destructive, anti-society worldview, indoctrinates youth with a negative character that determines the way youth think and act.

Finally, Kunjufu list a number of factors that contribute to the decline of African American school achievement which leads to what he calls the *Fourth Grade Syndrome:* a decline in parental involvement, an increase in peer pressure, a decline in nurturance, a decline in teacher expectations, a lack of understanding of learning styles, and, a lack of male teachers.[57] The fourth grade is the most pivotal time in African American male development. The last critical grade is ninth grade. Boys typically drop out the very first year that they enter high school.

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[54] William Benke and Le Etta Benke, *The Generation Driven Church* (Cleveland, OH: The Pilgrim Press, 2002), 81-85.

[55] Kitwana, *The Hip Hop Generation,* 51-83.

[56] Ibid., 76-83.

[57] Jawanza Kunjufu, *Countering the Conspiracy to Destroy Black Boys Series,* (Chicago: African American Images, 1995), 32-33.

The University of Michigan conducted a survey in 1950 and Motivational Educational Entertainment repeated the survey in 1992 trying to determine the major influences on children. Listed below are its findings.[58]

1950	1992
1) home	1) peer
2) school	2) rap
3) church	3) television
4) peers	4) home
5) television	5) school

For many truant male students in Richmond, peers have replaced the home as the primary influence in their lives; rap has replaced school; and television has replaced the church. As a result, by age twelve many Millennial males are ready for street gang activities, have developed an awareness of street culture, are more clothes conscious, know the life-styles of the pimp, hustler, street man, militant, etc., can rap with adults, may be having sex, have formed an image of himself, may begin smoking reefers or dropping pills, and have become skeptical of social institutions.[59]

Lessons Learned

First, if truancy among Richmond's truant male students is not address with effective strategies, incarceration will be their future destination. Many of their fathers are either incarcerated or are ex-felonies. In a recent New York Times article on *Restoring the Right to Vote,* it was reported that, "240,000 felons are out of prison, half

[58] Ibid., 17.

[59] Ibid., 21.

are African American with a majority of them living in the Richmond area."[60] The *2004 Prisoner Reentry in Virginia Research Report* supports the New York Times findings when it states that:

> The jurisdictions with the highest numbers of returning prisoners are the cities of Richmond and Norfolk. Fifteen percent of prisoners released in 2002 came from two jurisdictions "Richmond City and Norfolk" that together house but 6 percent of the state's population. These two cities face greater economic and social disadvantage than many other jurisdictions throughout the state. The number of individuals living in poverty is more than twice as high in Richmond and Norfolk cities than in the state as a whole. Unemployment rates are higher, and the share of families that are headed by a single female is significantly higher than the state as a whole. Within the cities, releases are most heavily concentrated in a small number of cities' block groups. High levels of disadvantage and crime also characterize some of these neighborhoods.[61]

We should not be surprised that Richmond leads the state of Virginia in juvenile offenses since many of the juveniles are the sons of single female headed households who are cut off from fathers who are dead, incarcerated, or unemployed. Research has shown that juveniles with fathers who are absence because of incarceration, drug abuse, and/or chronic unemployment are more likely to end up incarcerated themselves.[62] It is a vicious cycle of sons becoming like their fathers.

Second, Richmond's truant male students face a far different reality than the ones faced by their parents and grandparents. They are two generations removed from the Civil Rights Movement. Their parents are the first Post-Civil Rights generation. Many of them have been raised without a father or a positive male role model. They live in a city

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[60] *New York Times*, "Restoring the Right to Vote," January 5, 2006.

[61] Sinead Keegan and Amy Solomon. "Prisoner Reentry in Virginia," *The Urban Institute and Justice Policy Center Report*, 2004. (Richmond, Virginia).

[62] Kitwana, *The Hip Hop Generation*, 40-65.

where they are the numerical majority yet control less than five percent of the wealth and live in the most impoverished communities. Living in areas with such a high concentration of extreme poverty has bred a high-level of apathy and hopeless among Richmond's high risk Millennials. Elijah Anderson in his book, *Code of the Street: Decency, Violence, and the Moral Life of the Inner City,* notes that the concentration of extreme poverty in urban centers has created a "trying socioeconomic context in which family-sustaining jobs have become ever more scarce, public assistance has increasingly disappeared, racial discrimination is a fact of daily life, wider institutions have less legitimacy, legal codes are often ignored or not trusted, and frustration has been powerfully building for many residents." [63]

Unlike the previous generation of males whose fathers and other positive role models lived in the community before the Civil Rights Movement and Integration, today's Millennial males have to rely on their male peers and the streets to develop them from boys to men. Male bonding and group loyalty is central to Millennials identity. Peer group loyalty and approval of other males dictates and directs Millennial males attitudes and behaviors. The preoccupation with winning peer approval is, in effect, a campaign for respect: trying to obtain a self- image based on "juice" (the street term for respect). Anderson describes this phenomenon accordingly:

> If a person is assaulted, it is essential in the eyes of his "running buddies" as well as his opponent for him to avenge himself. Otherwise he risks being "tried" (challenged) or "rolled on" (physically assaulted) by any number of others. In deed, if he is not careful, he can lose the respect of his running buddies or "homies" who can be depended on to watch his back in a 'jam," the person is vulnerable to being rolled on by still others. Part of what protects a person is both how many people can be counted on

[63] Anderson, *Code of the Street,* 11.

> to avenge his honor if he is rolled on in a fight and who these defenders are –that is, what their status on the street is. Some of the best-protected people in the environment are members not only of tough street-corner groups but also of families and extended families of cousins, uncles, fathers, and brothers who are known to be down with the street. Their family members, especially when the family's reputation is on the secure, "can go anywhere, and won't nobody bother them." Generally, to maintain his honor, the young man must show that he himself, as an individual, is not someone to be "messed with" or dissed. To show this, he may "act crazy" –that is, have the reputation for being quick-tempered. In general, though, a person must "keep himself straight" by managing his position of respect among others, including his homies; fundamentally, this task involves managing his self-image, which is shaped by what he thinks others are thinking of him in relations to his peers.[64]

The researcher agrees with Anderson who brilliantly captures the daily reality of so many truant male students who live in Richmond. Their social context --- persistent poverty and deprivation, alienation from broader society's institutions --- mandates survival by seeking to attain and maintain "respect" which shields them from the impersonal violence of the street. For truant male students, learning and applying the code of the street is necessary for being able to survive on a daily basis. This reality is one of the prime factors for the deviant behavior, low academic performance and sense of hopelessness found among many truant male students.

Kitwana agrees and takes Anderson's observations a step further. The recent trends in the mainstream economy that have push many members of the Hip Hop Generation and Millennials into chronic unemployment have also triggered the growth of the drug trade and gang membership. During the last forty years, America's economy has under gone major technological shifts and radical restructuring. In the 1980's

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[64] Ibid., 73.

manufacturing jobs left the city and employment opportunities shifted to the suburbs; and by the 1990's corporations were outsourcing jobs abroad.[65] Globalization has affected employment options for low-skilled workers at home (corporation have closed U.S. factories, laying off workers, and "exporting" U.S. jobs to lower-wage workers abroad), and it has also impacted workers worldwide.

Third, an effective intervention plan for elementary, middle school and high school Millennial African American boys is desperately needed. Kunjufu recommends fourth and ninth grade intervention team: educators, counselors, social workers, psychologists, ministers, entrepreneurs, community activities, and recreation specialists. They would create a village around any male student at risk of significant academic decline.[66] The last critical grade is ninth grade. Boys typically drop out the very first year they enter high school. To counter these disturbing trends Kunjufu recommends a cooperative learning approach, students divided into groups to learn, study, and receive grades based on the group and individual performance. He notes that African American children, especially boys, do everything together but study. They play ball, listen to records, develop rap songs, get high and hang out together. It is only in the classroom that they are viewed as individuals. Studies also show that Asian students score higher for several reasons, one being that they study together. Cooperative learning is one way to use the peer group to reinforce academic achievement. The Ministry Project is also another intervention model program.

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[65] On the impact of globalization on workers in the U.S. and on the urban poor, see Marcellus Andrews, *The Political Economy of Hope and Fear: Capitalism and the Black Condition in America* (New York: New York University Press, 1999); and William Julius Williams, *When Work Disappears: The World of the New Urban Poor* (New York: Knopf, 1996).

[66] Jawanza Kunjufu, *State of Emergency* (Chicago: African American Images, 2001), 33.

Fourth, there is the U.S. courts mandate to remove of any reference to God or religion from the school curriculum and its impact on the growth and development of African American students. Starting in the 1950's, the U.S. courts began requiring the removal of any references to God or religion from school curriculum. The researcher believes this has tremendous impact because as Paul Vitz notes in his book, *Psychology of Religion,* "It doesn't take a rocket scientist to figure out the extreme difficulty of teaching concepts of right and wrong without any religious means for legitimating the standards for moral behavior. When kids ask why something is right or wrong, it is difficult to make the case for morality without being able to say, 'Thus saidth the Lord!"[67] Today, there is little room for religion in America's schools. In place of religion, educators have turned to humanistic psychology as a means of providing legitimate values without having to make reference to God or violating court directives regarding the separation of church and state. Utilizing the insights of such proponents of humanistic psychology as Abraham Maslow,[68] these educators have defined self-actualized human beings as persons who have all the virtues of the Christian personality but no connection at all to the Christ who defines these virtues for us and who creates them within us.

Tony Campolo is his book, *Revolution and Renewal*, sees the substitution of humanistic psychology for Christ as problematic. The researcher agrees and finds Campolo's statement poignant and insightful:

> A primary means for fostering humanistic values and helping school kids to become 'good' human beings is to help each gain a positive self-concept. Educators believe that if schoolchildren can be

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[67] Paul Vitz, *Psychology of Religion* (Grand Rapids: Wm. B. Eerdmans Publishing Co, 1977), 37-57.

[68] See, Abraham Maslow, *Religion, Values, and Peak Experiences* (New York: Viking Press, 1970).

> convinced that they are bright, capable, and good, such thinking can prove to be a self-fulfilling prophecy. Those with positive self-concepts will become good because those children will be convinced that they are good. The will become successful human beings because they believe in themselves and are convinced that they can be anything they want to be.[69]

Campolo rightly concludes that the humanistic perspective is rhetorically appealing but pragmatically misleading. He notes that, "While such a philosophy provides excellent material for motivational talks, the reality is quite different. Those without the talent needed for the kind of achievement that society honors will fail and grow angry at society in the face of their own failure. Such anger among disappointed teenagers can easily translate into destructive behavior."[70] The researcher believes that this simplistic formula is dangerous and has caused incalculable harm for African Americans, especially male students. Many are ill-equipped for the academic rigors of high school. They become disillusioned and turn off towards school attendance and schoolwork. The researcher has met many high school African Americans who are functionally illiterate, yet many of them will graduate from high school.

Fifth, the socio-spiritual culture of the 1970s, 1980s and 1990s, what David Mitchell calls the Destructive Capitalistic Personality Complex (DCPC). Hill and Huff calls it a hedonistic subculture and Elijah Anderson calls it the 'Code of the Street" mentality where "juice" or "respect" is the driving force. Bakari Kitwana argues the present deviant and self-destructive attitude displayed by many African American males is the result of the prison culture and the "underground economy" spearhead by illicit

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[69] Tony Campolo, *Revolution and Renewal* (Louisville: Westminster John Knox Press, 2000), 207-210.

[70] Ibid., 208-209.

drugs. He argues that with a third of all African American males between 20-29 in prison, or on parole, or on probation, the damage has been incalculable to their offspring and families. Stevenson calls this daily reality faced by young African American males, in particular, 'hyper vulnerability', the intense psychological and physical exposure of one's cognitions, feelings, and actions to annihilation and dehumanization from one's family, friends, neighborhood, society, and the various images that these social institutions blatantly and unwittingly promulgate and manufacture.[71] Whatever term is used, the cultural impact has been extremely negative and detrimental on Millennials' values and perceptions about school attendance and schoolwork.

Sixth, generational poverty influences the negative perceptions of high-risk Millennials toward school and education. Payne defines generational poverty as individuals who have lived in poverty for at least two generations.[72] Most of Richmond's truant male students are the by-product of generational poverty. Michael Eric Dyson, in his book, *Is Bill Cosby Right?,* says their condition is the result of what he calls "*Ghettocracy,* "[73] poor African Americans that "consists of the desperately unemployed and underemployed, those trapped in underground economies, and those working poor folk who slave in menial jobs at the edge of the economy. The Ghettocracy is composed of single mothers on welfare, single working mothers and fathers, poor fathers, married poor and working folk, the incarcerated, and a battalion of improvised children."[74]

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[71] Stevenson et al., eds., "Boys not Men," 11-13.

[72] Payne, *A Framework for Understanding Poverty,* 64.

[73] According to the U.S Census 2000 Data for the City of Richmond, 51% of families on the East End is a single-parent household with children under 18. 40% of adults over 25 do not have a high school diploma. 53% of children under 18 live in poverty; 28% of individuals over 65 live in poverty.

[74] Michael Eric Dyson, *Is Bill Cosby Right?* (New York: Basic Civitas Books, 2005), xiv.

Dyson's Ghettocracy term is more graphic than Payne's and is more cultural specific. Clearly, truant male students reflect Richmond's *Ghettocracy*. Poverty impacts the ability of children to learn and cope in school.

Several factors influence the capacity of children to learn. Those factors include the role of language and story, hidden rules among classes, role models and emotional resources, support systems, constructive discipline, qualitative instruction, enhanced academic exposure and healthy relationships. Children in Richmond for the past three decades have grown up in an environment that arrests and retards their growth, maturity and development (spiritually, physiologically, mentally, and socially). The data shows that they are ill-equipped to perform academically, and thus develop attitudes of indifference and apathy towards school attendance and schoolwork. Payne graphically describes twenty characteristics that control the daily lives of high-risk Millennials, which makes valuing school attendance, schoolwork, and quality education a low priority:

1) *Background noise:* the TV is on most of time, no matter the circumstance. Conversation is participatory, often with more than one person talking at a time.
2) *Importance of Personality*: Individual personality is what one brings to the setting – because money is not brought. The ability to entertain, tell stories, have a sense of humor is highly valued.
3) *Significance of Entertainment*: When one can merely survive, then the respite from the survival is important. In fact, entertainment brings respite.
4) *Importance of Relationships:* One only has people upon which to rely, and

those relationships are important to survival. One often has favorites.

5) *Matriarchal Structure*: The mother has the most powerful position in the society if she functions as a caretaker.

6) *Oral Language Tradition*: Casual register is used for everything. (Note: there are five registers of language: Frozen: Always the same, e.g., Lord's Prayer; Formal: Standard King's English; Consultative: Formal register when used in conversation. Discourse pattern not quite as direct as formal register; Casual: Language between friends, 400-800 word vocabulary, word choice general, not specific, conversation dependent upon non-verbal assists, sentence syntax often incomplete; Intimate: Language between lovers or twins. Language of sexual harassment).

7) *Survival Orientation*: Discussion of academic topics is generally not valued. There is little room for the abstract. Discussions center around people and relationships. A job is about making enough money to survive. A job is not about a career (e.g., "I was looking for a job when I found this one").

8) *Identity tied to lover/fighter role for men.* The key issue for males is to be a "man." The rules are rigid and a man is expected to work hard physically, and be a lover and a fighter.

9) *Identity tied to rescuer/martyr role for women:* A "good" woman is expected to take care of and rescue her man and her children as needed.

10) *Importance of non-verbal /kinesthetic communication:* Touch is used to communicate, as are space and non-verbal emotional information.

11) *Ownership of people*: People are possessions. There is a great deal of fear and comment about leaving the culture and "getting above your raisings."

12) *Negative orientation:* Failure at anything is the source of stories and numerous belittling comments.

13) *Discipline*: Punishment is about penance and forgiveness, not change

14) *Belief in fate:* Destiny and fate are the major tenets of the belief system. Choice is seldom considered.

15) *Polarized thinking*: Options are hardly ever examined. Everything is polarized; it is one way or the other. These kinds of statements are common: "I quit" and "I can't do it."

16) *Mating dance:* The mating dance is about using the body in a sexual way and verbally and subverbally complimenting body parts. If you have few financial resources, the way you sexually attract someone is with your body.

17) *Time:* Time occurs only in the present. The future does not exist expect as a word. Time is flexible and not measured. Time is often assigned on the basis of the emotional significance and not the actual measured time.

18) *Sense of humor:* A sense of humor is highly valued, as entertainment is one of the key aspects of poverty. Humor is almost always about people – either situation that people encounter or things people do to other people.

19) *Lack of order/organization*: Many of the homes/apartments of people in poverty are unkempt and cluttered. Devices for organization (files, planners, etc.) don't exist.

20) *Lives in the moment – does not considered future ramifications:* Being proactive, goal setting, and planning ahead are not a part of generational poverty. Most of what occurs is reactive and in the moment. Future implications of present actions are seldom considered.[75]

People who live in poverty live in the moment, and consequently future implications of present actions are seldom considered. Thus trying to get the targeted population to be proactive, to consider additional sacrifices, and set long-term academic goals that value school attendance and schoolwork is a major challenge. Payne notes that each socioeconomic class places a different value on education. People who live in poverty value and revere education in the abstract but frequently do not view it as a reality. This is a major revelation and critical to understanding how truant male students view school and education. The middle class views education as crucial to climbing the success ladder and making money. Wealthy people see education as a necessary tradition for making and maintaining connections.[76] Poverty's driving force is survival, relationships, and entertainment. The present moment is the most important, and decisions are made based on emotions or on survival.

Seventh, of paramount importance to truant male students is the development of coping skills that allow them to navigate successfully the stressful and violent environment of the inner city. Robert Agnew's theory is applicable to the situation of the Millennials. One of the most influential developments in the past ten years is Agnew's general strain theory, which measures a person's coping abilities. Criminologists use this

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[75] Payne, *A Framework for Understanding Poverty,* 68-70.

[76] Ibid., 59.

theory to predict and analyze a person's propensity to commit or engage in deviant or criminal behavior. Agnew defines strain as, "negative or aversive relations with others, which has three types: strain as the actual or anticipated failure to achieve positively valued goals, strain as the actual or anticipated removal of positively valued stimuli, and strain as the actual or anticipated presentation of negative stimuli. GST posits that strain generates negative emotions that provide motivation for deviance as a coping strategy because such emotional forces create pressure for corrective action."[77] Agnew's theory allows us to see that at-risk youth are more likely to engage in outer-directed emotions than inner-directed deviance, i.e. individuals who blame their adversity on others are more likely to experience anger than depression in reaction to strain. As a result, they are more likely to engage in other-directed aggression than self-directed drug use, though they may still take drugs to alleviate their anger. Likewise, depressed individuals are more likely to turn to self-directed deviance like drug use because they are more likely to blame themselves than others, though they may still fight and argue with other people as a result of depressive feelings.[78]

Jang and Johnson, however, argue that religiosity provides resiliency to offset the negative emotions that provide motivation for deviance as a coping strategy. They maintain that religion has the ability to negate the impact of Agnew's General Strain Theory, and offset the strain that causes deviant behavior. Jang and Johnson note that religiosity has been an effective coping strategy for African Americans. They define

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[77] Jang and Johnson, *Strain, Negative Emotions, and Deviant Coping Among Africans,* 81.

[78] For an analysis of the general strain theory, see Robert Agnew, *A General Strain Theory of Community Differences in Crime Rates,* Journal of Research in Crime and Delinquency, vol. 36, No. 2, (May 1999): 123-155.

"Religiosity" as service attendance, membership in religious organizations, prayer, Bible study and employing religious coping strategies.[79] They note that "African Americans tend to report or be associated with higher levels of strain, psychological distress, and deviance; especially violent crime . . . research consistently shows African Americans report higher levels of religious involvement than other racial and ethnic groups, and that black churches continue to occupy a central and significant socialization role within African American communities."[80] While religiosity directly affects an individual's emotional reactions to strain (i.e., less likely to lose temper but more likely to fell depressed and anxious) it does not protect the individual from strain by weakening its impact on emotional reactions. However, religiosity significantly ameliorates, but does not eliminate, the deviance-generating effects of negative emotions in reaction to strain.[81]

Recent research by George Barna echo Jang's and Johnson's findings. He discovered that African Americans have a different coping mechanism than European Americans, Hispanic Americans, and Asian Americans because of their reliance on their faith. He notes, "drawing strength from the Bible and from their relationship with God, African Americans are more likely than other people to view their lives as a gift from God and to view God as their sustainer in all circumstances. They seek guidance in life through the tools of their faith --- prayer, Scripture, Bible teaching, and spiritual counsel."[82] The Promised Land sought by European Americans is material success, while for African Americans material success is a bonus tacked on to the eternal rewards

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[79] Jang and Johnson, *Strain, Negative Emotions, and Deviant Coping Among Africans,* 84.

[80] Ibid., 80-81.

[81] Ibid., 98.

[82] George Barna, *High Impact African American Churches* (Ventura, CA: Regal Books, 2004), 36-37.

provided by God to those who love Him and strive to live according to His ways. In short, reliance on God, acceptance of God, and wisdom from God are key coping skills for many African Americans. I agree that the belief in God is and has always been the source of the strength that empowered African Americans to endure the hardships of slavery, legalized segregation, *de facto* institutionalized racism, and discrimination that continue to exist in every facet of the American culture and way of life.

Eighth, one of the defining characteristics of the African American church has been a concerned leadership that actively cared for its children. The African American pastor led his people in their fight against evil. Historians and theologians realized that in the pre-Civil War days, the church and the preacher were involved in the struggle for freedom from slavery. Nat Turner, Fredrick Douglass, Harriet Tubman and Martin Luther King Jr., the African American preacher and pastor, like Old Testament prophets, have addressed the social conditions of African Americans and have been oracles of truth and justice. The church was a place of refuge, a very present help in the time of trouble. Carlyle Stewart notes in his book, *African American Church Growth: 12 Principles for Prophetic Ministry,* that during the post-Civil War days, the African American church provided security and economic stability. During the 1800s, the church helped during tough financial times and by the start of the twentieth century, "more than one half of the seven million African Americans over the age of ten belonged to a Christian church.[83] Likewise, the Civil Rights Movement during the 50's, 60's and 70's produced many

[83] Stewart, *African American Church Growth*, 44.

individuals who emerged from the within the church at strategic times to become catalysts for social change and the fair and humane treatment of African Americans.[84]

Summary

The historical foundation provides the critical perspective for understanding the educational views, truancy rationales, faulty misconceptions, and the lessons learned for designing and developing a relevant Ministry Project for truant male students. DuBois in the early 1900's reminded African Americans that the, "Negro race, like all races, is going to be saved by its exceptional men. The problem of education, then, among Negroes must first of all deal with the Talented Tenth; it is the problem of developing the Best of this race that they may guide the Masses away from the contamination and death of the Worst, in their own and other races."[85] The researcher is mindful of DuBois' proposed communal approach where the strong help the weak, and the educated help the uneducated. The Ministry Project is also grounded in this fundamental educational and godly principle. The following section offers the Biblical Foundation for this Ministry Project.

Biblical Foundations

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[84] Of related interest see, Colleen Birchett, ed. *Biblical Strategies for a Community in Crisis: What African Americans Can Do* (Chicago: Urban Ministries, 1992); Andrew Billingsley, *Mighty Like a River: The Black Church and Social Reform* (New York: Oxford University Press, 1999); Mechal Sobel, *Trabelin' On: The Slave Journey to an Afro-Baptist Faith* (Westport, CT: Greenwood Press, 1979), and Carl F. Ellis, *Beyond Liberation: The Gospel in the Black American Experience* (Downes Grove, IL: InterVarsity Press, 1983). Also an important work is Clarence E. Walker, *A Rock in a Weary Land: The AME Church During the Civil War and Reconstruction* (Baton Rouge: Louisiana State University Press, 1992).

[85] W.E.B. DuBois, *The Talented Tenth,* from *The Negro Problem: A Series of Articles by Representative Negroes of Today* (New York: James Pott and Company, 1903).

This section provides the biblical foundations for the Ministry Project that is designed to positively alter the perceptions of truant male students towards school attendance and schoolwork. Throughout the Bible, when wayward and troubled youth broke the law or violated communal standards of conduct, elders administered discipline and punishment to help them learn from their mistakes and develop into healthy law abiding citizens. The goal of communal discipline was to prevent delinquent behavior among disobedient male youth. In the patriarchal society, God-fearing, family loving and community respecting men were essential for the continued survival of Israel. Hebrew societies took every measure to assure that young males developed into men capable of heading their households and leading their communities. The survival of the Israelite family and nation were dependent on helping young males with deviant behavior become healthy men and fulfill their familial and communal obligations and responsibilities.

In the communities of Old Testament, Israel had developed deliberate and strategic methods of rehabilitating troubled male youth and transforming them into productive men and citizens. James Francis in his article, *Children Childhood*, notes that, "children were generally left to be reared up to the age of about seven by the mother and other women; thereafter, while daughters continued to learn a domestic role, sons were socialized into the adult male environment."[86] After age seven, adult men assumed the "full" responsibility of disciplining and preparing their sons and young boys for adulthood. Men helping boys become men was the model of the Old Testament.

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[86] David Noel Freedman, *Children Childhood*, ed. James Francis (Grand Rapids: Wm. B. Eerdmans, 2000), 234.

The researcher agrees with the Old Testament model. Israel understood that single parent mothers needed help raising boys into healthy men. The African proverb, "It takes a village to raise a child" was their guiding philosophy. After age seven, fathers and other men handled the rites of passage from boyhood to manhood. The importance of the developmental process by which boys became men is captured by Albertz when he noted, "it was of decisive significance for the family as an economic unit that children – and in the legal patriarchal form of the family above all sons – should be born. Building young boys into healthy men was necessary not only as a workforce to keep the family occupation going, but also to safeguard the survival of the group, to take care of parents in old age and give them an orderly burial, and to continue the occupation into the next generation."[87]

The New Testament also places a strong emphasis on preparing young males to become healthy and productive citizens. Perhaps Paul's guidance and nurturing of Timothy provides the best New Testament example. Paul groomed Timothy to become both an effective evangelist and pastor. Paul's training of Timothy was so effective that centuries later, it is the guide used to evaluate and prepare others to assume the ultimate position of leadership, particularly in the African American church – the position of pastor. The biblical text clearly shows that our current epidemic of wayward young African American is not new. Israel and the early church experienced a crisis with their younger generation, especially with its males, because the elders, (parents, relatives, religious leaders and larger community), had not effectively trained and prepared them for the future challenges they would encounter. Therefore, Proverbs 22:6 and Mathew

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[87] Rainer Albertz, *A History of Israelite Religion in the Old Testament Period, vol. I: From the Beginnings to the End of the Monarchy* (Louisville: Westiminster/John Knox Press, 1994), 33.

18:10 have been selected to provide an Old Testament and New Testament scriptural foundations to show that the current crisis facing the African American community with its truant male students is a problem faced and addressed by biblical communities.

Proverbs 22:6

Overview

Proverbs concentrates on the human search for meaning. Through reason, experience, thoughts, common sense, and elementary scientific observations, the writer seeks to discover God in details of daily life.[88] The topics sound remarkably like the problems and situations we face today. This Old Testament book refers to the sagacity and the folly of ordinary people. It provides practical advice for living a fruitful life; it warns against gossip, defrauding others, sexual temptations, while providing instructions for raising children, warnings against being influenced by the wrong crowd, and to avoid unscrupulous business dealings. It is a modern day handbook on the "do's and do not's" for godly living.

Proverbs 22:6 states, "Train children in the right way, and when old, they will not stray."[89] The Book of Proverbs is part of the *wisdom literature*, that is, the includes the books of Proverbs, Job, and Qochelet (Ecclesiastes), and in the Apocrypha or Deuterocanonical books, Sirach and the Wisdom of Solomon. Others books like Tobit, the Song of Songs and some Psalms such as 37, 49, 73, 112 and 127 are also put under

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[88] Cecil Murphey, *Simply Living* (Louisville, KY: Westminister John Knox Press, 2001), 2.

[89] NRSV

the wisdom umbrella by some scholars.[90] Thus Proverbs broadly means the proverbial sentence or instruction, Job represents debate, and Ecclesiastes covers intellectual reflection. With the addition of more religious proverbs to the older ones, and of chapters 1-9 – generally believed to be the latest additions to the book, Proverbs acquired a more *theological* character, although foreign influences continued to inspire the mode of thought of its authors. After the second century BC, Israelite wisdom became fully integrated with traditional Israelite religious beliefs.[91] Thus for many, Proverbs is viewed as a inadequate understanding of Israel's religion and an inaccurate picture of the nature of the Egyptian Instructions and of the circumstances of their composition. In short, its teachings are seen as complementary to that of the historical Israelite religious tradition rather than as opposed to it.

Here we should ask, What is wisdom? The word occurs over a hundred times in the Book of Proverbs. Its root in Hebrew means firm, well grounded, solid and, in common with many of its attributes, it can have the connotation of skill and sagacity, learning, statesmanship, and judgment.[92] There are a number of definitions offered by a range of scholars regarding the meaning of *wisdom* in the context of wisdom literature. For instance, "Experiential knowledge…the understanding of the world and of life, and not the least, the understanding of reality," or 'the effort to discover order in human life," or "the lessons and insights of experience on the basis of human conduct,"[93] offer

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[90] Richard Clifford, "Introduction to Wisdom Literature," in *The New Interpreter's Bible,* ed. Leraner Keck (Nashville: Abingdon Press, 1997), 1.

[91] R.N. Whybray, *The New Century Bible Commentary: Proverbs*, ed. Ronald Clements (Grand Rapids, MI: Wm. B. Eermans Publishing Co., 1994), 7-8.

[92] A.D. Power, *Side Lights on the Book of Proverbs* (New York: Longmans, Green and Co., 1950), 1.

principles by which we can gauge the meaning of wisdom. Leo Perdue in *Proverbs Interpretation*[94] note that wisdom covers a broad area of topics including, knowledge, imagination, discipline, piety, order, and moral instruction in the clan and family household.[95] The researcher agrees with Perdue; nevertheless, he believes and uses James Martin's definition because its broad definition encompasses such scholarly definitions as Perdue's, and in the researcher's view, provides a solid understanding of the meaning and purpose of Proverbs. Martin defines wisdom as "attempts on Israel's part at finding meaning in life and discovering the means of achieving success and happiness in that life."[96]

The basic forms of Proverbs, called a *mashal,* consist of two parallel lines in the Hebrew text, a structure that isn't always apparent in English. The second line is *synonymous* with the first line and often repeats the same idea in different words. The other form, called an *antithetical,* points to a contrast. Whichever form it takes, each couplet makes a single point.[97] Proverbs, unlike the Ten Commandments, emphasizes that responsibility falls on human behavior rather than obedience to God's specific commands. The cultural situations have changed, but the principles behind ethical and honorable living remain the same. The book of Proverbs is comprised principally of two types of material. The first is a series of sustained discourses in chapters 1-9, while the remainder of the book primarily contains single *proverb-type* sentences with no apparent

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[94] Leo Perdue, *Proverbs Interpretation*, ed. James Luther (Louisville, KY: John Knox Press, 1989).

[95] Ibid., 3-17.

[96] Martin, *Proverbs,* 17.

[97] Murphey, *Simply Living,* 3.

coherence in the way they have been gathered together.[98] Proverbs is divided into seven sections. The first two sections of the book are said to be the *proverbs of Solomon"* (1:1; 10:1). The following two headings introduce the *words of wise men* (22:17), and *These also are from the wise* (24:23) make up sections three and four. The next heading (25:1) references Solomonic authorship but does not have the same stamp of Solomonic authority as the first two sections. The final two headings (30:1 and 31:1) are derived from the King Lemuel mother's teaching.[99]

Some scholars maintain that much of the wisdom tradition, including Proverbs, was a school where young males and females were educated for scribal, administrative, teaching, and governmental careers.[100] Scholars note the invitation by Ben Sira, a famous sage and teacher who resided in Jerusalem in the early second century B.C.E., to come and take up in his "house of instruction"[101] as proof of a formal school for educating Jewish youth. Others note that Ben likely operated a boarding school that was design to educate Jewish youth for a variety of social roles and careers in Hellenistic Judah.[102]

The Jewish tradition preserved in the Babylonian Talmud recalled the role of Hezekiah's men and ascribed the writings of Proverbs to them, but this tradition more than likely referred to the editorship of the book rather than to its authorship. Some early church fathers believed that Solomon wrote the entire book, except Chapters 30 and 31 in

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[98] Ibid., 13.

[99] Whybray, *The New Century Bible,* 16.

[100] Perdue, *Proverbs Interpretation,* 21.

[101] Sir 51:23 (NRSV)

[102] Perdue, *Proverbs Interpretation,* 21.

the Greek and Latin manuscripts.[103] The modern view of many scholars is that 1:7-29:27 is Solomonic in authorship with the final edition compiled under Hezekiah, while the authors of 30:1-33 and 31:1-9, although known by name, are otherwise unknown. 31:10-31 is not definitely established but it is generally accepted as a pre-exilic date.[104]

Thus Proverbs may have served as a school manual for teaching ethics and language skills to an elite, educated class in Israelite and later in Jewish society. When Jerusalem was sacked by the Babylonians and the reign of the house of David came to an end in the early sixth century B.C.E., Israelite royal schools probably came under the oversight of governors appointed by foreign rulers.[105] Eventually rabbis took the place of scribes and the synagogue and the house of study made learning accessible to all Jewish households, including their marginal members.[106] The purpose of Proverbs was to educate people in the ways of good and wise living. Research indicates that the compilation of the wise sayings may have been intended as a textbook for the sons of the nobility, the wealthy, or the already well educated in Israel hundreds of years before the birth of Jesus. The sages taught others to live uprightly within their communities.

The universal principals of enduring wisdom and common sense, taught thousands of years ago, are still applicable today. By understanding how our forebears coped with abiding human dilemmas, like wayward male youth, we might be able to adapt their hard-won wisdom to the problems we face in our schools and communities

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[103] C.Hassel Bullock, "The Book of Proverbs," In *Learning From the Sages,* ed. Roy Zuck (Grand Rapids, MI: Baker Books, 1995), 27.

[104] Ibid., 30.

[105] Perdue, *Proverbs Interpretation,* 22.

[106] Ibid., 23.

today. Diane Bloom once stated that Dr. Benjamin Spock has had to revise his book on childcare several times, but "God has not had to revise His book on child training even though it is thousands of years old. His voice of love and wisdom speaks clearly to all those who want to lead children along his path."[107] Let's take a closer look at Proverbs 22:6 and examine its relevance for providing biblical insight into positively altering the perceptions of truant male students towards school attendance and schoolwork.

Scripture Analysis

Train children in the right way, and when old, they will not stray (Prov. 22:6). Charles Bridges asserts that "The hopes of at least two generations hang upon this important rule."[108] He asks the question "How can we look on a child without thoughtful anxiety?" He makes a definitive statement: "Everything depends on his training."[109] He also notes that the training must be practical. The researcher agrees with Bridges premise that a child's future depends on practical training. Truant male students need the practical and fundamental educational training that the public schools were created to provide. Yet much of the difficulty with truant students experience in school drives from a lack of social skills. They have not been properly socialized before entering school and have not received the *social cultivation* from their families that would enable them to interact with

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[107] Diane Bloom, *A Woman's Workshop on Proverbs* (Grand Rapids, MI: Zondervan Publishing House, 1978), 79.

[108] George Santa, *A Modern Study in The Book of Proverbs* (Milford, MI: Molt Media, 1975), 475.

[109] Ibid., 339.

adults or their peers in such a way that they are perceived as having the potential for personal and academic achievement.[110]

Comer notes that poor parents are often unable to provide their children with the skills and experiences necessary to get them off to a good start; and, even when the parents knew what was needed, they were often under such economic and social stress that they were unable to provide it.[111] Payne asserts that generational poverty hampers the ability to adequately access middle class systems and processes. Since many truant male students start out with inadequate training as youngsters, it should not surprise observers why so many of them perform poorly and eventually succumb to what Kunjufu calls the Fourth Grade Failure Syndrome. The researcher agrees with Comer that it is incumbent upon other institutions, such as the church and the Ministry Project, to provide children with the skills they need to deal effectively with their environment and navigate the institutions they will encounter in the larger society.[112]

Crawford Toy points out that Proverb 22:6 represents the opinion of a community in which the precise training of children was recognized as possible and obligatory.[113] The power of education as a liberating force was recognized as a possibility and as the responsibility of every family and the community at large. And when the family was incapable of training and educating their children, he recommends that the community take responsibility. Toy's analysis of the communal responsibility for training and

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[110] Janice Hale, *Learning While Black* (Baltimore, MD: The Johns Hopkins University Press, 2001), 158.

[111] Ibid., 158-159.

[112] Ibid.

[113] Crawford Toy, *The Book of Proverbs* (New York: Morris and Gibb Ltd., Edinburgh and London, 1948), 415.

educating children when their parents are incapable fits the underlining premise of this Ministry Project – that truant male students are the community's responsibility, and a training program has to substitute for the role of the parents in order that no child is left behind. Huitt outlines three major issues in the education of young people today: 1) the development of a vision for one's life, which includes a definition of one's life mission and desired lifestyle, 2) development of one's character, which deals with issues of direction and quality of life, and 3) development of competence, which generates income and drives lifestyle.[114] The Project implements Huitt's recommendations to help truant male students develop character based on values appropriate for the information age: truthfulness, honesty, individual responsibility, humility, wisdom, justice, steadfastness, and dependability.

Raymond Van Leeuwen notes that the verb *train* refers to a rite of passage, (such as the later Bar-Mitzvah celebration), through which an adolescent gains adult status.[115] The Project is not a rites of passage, per se; it does, however, celebrate the importance of school and a quality education for transitioning from boyhood to manhood. The Project's short-term focus is helping truant male students recognize the importance of school and earning an education; the long-term ramifications of a quality education are incalculable. Fine notes that many students who are truant or leave school have often given up on the institution. According to the Justice Department, four in ten dropouts indicate that they left school because of failing grades or because they did not like school.[116] Kunjufu notes

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[114] Hale, *Learning While Black,* 159.

[115] Raymond Van Leeuwen, *Proverbs*, ed. Leander Keck (Nashville: Abingdon Press, 1997), 198.

[116] Nanett Davis, *Youth Crisis: Growing up in the High-Risk Society* (Westport, CT: Praeger, 1999), 84-86.

that the last critical grade for African American boys is the ninth grade. Boys typically drop out the very first year they enter high school.[117] Mindful of this reality for truant male students, the Project seeks to intervene as early as the fourth grade and as late as the tenth grade.

Finally, Hilderbrandt advocates a nontraditional interpretation of Proverbs 22:6. He argues that it describes one being initiated and being giving the recognition of the status which his title bestowed on him.[118] In other words, it teaches that young people should be given the respect and dignity due the title under which they are being trained. Young people respond favorably to recognition, dignity, respect and responsibility gained from such training. It produces a healthy level of satisfaction, encouraging them as they get older to continue their positive services. The researcher finds Hilderbrandt's analysis worthy of consideration. Many scholars who study high-risk African American males, like truant male students, note that treating them with dignity and respect is critical in establishing relationships with them, and being able to positively impact their behavior or alter their perceptions towards school and education. As Hilderbrandt correctly points out, an adolescent should be initiated into the adult world with celebrations. Likewise, the parent must not violate the adolescent's personhood by authoritarian domination, permissive allowance of immaturity, or overprotection from the consequences of his actions.[119]

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[117] Jawanza Kunjufu, *State of Emergency* (Chicago: African American Images, 2001), 32.

[118] Ted Hilderbrandt, "Proverbs 22:6A: Train Up a Child," In *Learning from the Sages,* ed. Roy Zuck (Grand Rapids, MI: Baker Books, 1995), 291.

[119] Ibid., 292.

In light of Hilderbrandt's analysis, the relevance of Proverb 22:6 in the Ministry Project requires further explanation. The Ministry Project does not seek to be the initiates' parents. As Kunjufu, Anderson and numerous scholars have noted, many truant male students are raised by single parent mothers and have been cut off from their biological fathers; and, in many cases, they do not have access to a positive African American male role model. As noted earlier, in Ancient Israel, men were responsible for rearing boys into manhood, after the age of seven. In the broken family reality of chronic absenteeism by fathers, the Project becomes the surrogate father for truant male students. The Project attempts to teach these young males what a healthy father would teach his son: that education is important and vital to a productive life. In short, verse six implies that the righteous teach their children virtues so that they will continue, when old, to live a life that endeavors to realize their own wisdom. This points to the importance of not giving up on truant male students, because if they are properly educated while young, when they mature in life, they will be empowered to successfully pass through the various stages of life until old age.[120]

Relevance to The Project

Numerous scholars note that the high truancy rate and other deviant behavior among truant male students is a direct result of a lack of socialization into a positive adult male environment. Many young males have no constructive understanding of how to be a God-loving human being, whether as a man, a father, or just a positive person. The recriminatory tendency of parents, who do not properly raise their children but insist on

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[120] Perdue, *Proverbs Interpretation,* 188.

blaming their children for their poor behavior and misconduct, demonstrates that a collective amnesia threatens to overthrown many African American communities. Too much finger pointing occurs among the generations: Traditionalists blame the Baby Boomers, the Baby Boomers blame the Hip Hop Generation and The Hip Hop Generation blame the Millennials.

Michael Eric Dyson sees the blame game in terms of class rather than generation. He notes that, "the conflict between the Afristocracy (i.e., affluent African Americans) and the Ghettocracy (i.e., poor African Americans) takes on generational overtones, since the values and behaviors that are detested by Afristocrats are largely ---though by no means exclusively ---located among the young.[121] In essence Dyson's argument supports the researcher's premise that older and more affluent generation blame the younger and less affluent generation for all of the ills that affect the African American community. Kitwana adds gender to the generational challenges that plague and undermines the development and actualization of younger African American males. An increased rift between African American men and women of the Hip Hop Generation, the parents of the truant male students (Millennials born between 1985 and 2000) has emerged and become prevalent. He notes that racism, high unemployment rates, and high incarceration rates, (approximately one-third of all African American males age 20-29 who represent the Hip Hop Generation), are incarcerated, or on probation, or on parole. The high concentration of poverty has had a debilitating impact on the men of The Hip Hop Generation, and has almost decimated their relationships and responsibilities to their

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[121] Michael Eric Dyson, *Is Bill Cosby Right?* (New York: Basic Civitas Books, 2005), xiv.

children and their mothers. The incalculable damage has mutated into an unparalleled dysfunctionality among their truant male children, the Millennials.[122]

The issue is what happens when the parents are unable and the larger community is unwilling to properly rear truant male students into productive and responsible adults? Responsible men have to step forward and become surrogate fathers and positive role models. Proverbs 22:6 remind us that it is easy to scapegoat the young for the benign neglect of responsible adults. Indeed, older mature African American men are their younger brothers' keepers. Prayerfully, today's older generation will embody the essence of Proverbs 22:6, repent for their disobedience and ask the Lord for the wisdom and faithfulness required to minister effectively to truant male students.

Summary

Proverbs 22:6 was selected primarily because it demonstrates that the teaching and training of a child is first the parent's responsibility and then the responsibility of the wider community. The African proverb "it takes a village to raise a child" reflects the premise of this Biblical proverb. The Israelite community realized that preparation for adulthood was crucial to the continued survival of Israel as a nation. The training and development of the children, especially the young males who lived in a patriarchy society, was deliberated and strategic. James Francis notes that, "children were generally left to be reared up to the age of about seven by the mother and other women; thereafter, while daughters continued to learn a domestic role, sons were socialized into the adult male

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[122] Kitwana, *The Hip Hop Generation,* 78.

environment."[123] After age seven, adult men assumed the "full" responsibility of developing, teaching, training, and preparing their sons and young boys for leadership as men of their families and communities. Men helping boys become men was the model of the Old Testament. Boys were not raised by single parent mothers; community norms stipulated that a woman could not teach a boy how to be a man.

After age seven, the father and other men assumed the primary responsibility for the rites of passage by which young males transitioned from boyhood to manhood. The importance of the development process of boys to men is captured by Albertz when he noted, "it was of decisive significance for the family as an economic unit that children --- and in the legal patriarchal form of the family above all sons --- should be born. These were necessary not only as a workforce to keep the family occupation going, but also to safeguard the survival of the group, to take care of parents in old age and give them an orderly burial, and to continue the occupation into the next generation."[124] Like Ancient Israel, the African American community cannot afford to write-off truant male students. They are needed and must grow up to become financial contributors who are also able to safeguard the survival of their children and loved ones.

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[123] Edelman, Marian Wright, "America's Fifth Child," In *The State of America's Children: Yearbook 2000*—A Report from the Children's Defense Fund (Washington, D.C.: 2000), 234.

[124] Rainer Albertz, *A History of Israelite Religion in the Old Testament Period, vol. I: From the Beginnings to the End of the Monarchy,* (Louisville, KY: Westminster/John Knox Press, 1994), 33.

Matthew 18:10

Introduction

Jesus also valued children and appreciated the importance of properly educating and developing young males into healthy and productive young men. Throughout Jesus' ministry, the welling-being and proper preparation for children was of paramount importance and critical for a healthy and a beloved community. The New Testament is replete with examples of the importance that education plays in a young person's development. We find Jesus teaching this principle in Mathew 18:10: "Take care that you do not despise one of these little ones; for I tell you, in heaven their angels continually see the face of my Father in heaven (NRSV)." Matthew 18:10 provides the New Testament biblical foundation for this Ministry Project Indeed, verse 10 provides the primary biblical foundation for this Ministry Project, because it underscores the importance of every child of God, especially the "little one" like the Millennials.

Historical Background

Scholars generally acknowledge Matthew 18 as the evangelist's fourth discourse, a discourse devoted to church order and discipline. This designation comes primarily from the content of the central pericope of verses 15-20 in which the text provides specific instructions for resolving conflicts between members of the community who have offended each other. This conventional interpretation of the text obscures the larger meaning of the text that includes such issues as demonstrating personal humility, refusing to be a stumbling block to others, and the willingness to forgive. When we examine the Greek version of verse 10, we

discover that "see to it," Ὁρᾶν, implies that each disciple, i.e. a member of the Christian community, assures that other disciples do not "act contemptuously" toward each other. The verb stipulates the standard of conduct by which disciples mutually interact. As disciples, we are part of God's family and have become brothers and sisters through Christ Jesus. Equally important, all members of the community are of immeasurable worth and significance. Jesus drives home this reality by referencing that the angels of each of these "little ones," who themselves "always behold" the face of the Father in Heaven. Since in Jewish tradition only some angels are able to see the face of God (cf. Isa 6:2; 1 *Enoch* 14:21; contrast "angels of the Presence" in *Jub.* 2.2, 18; cf. 1 *Enoch* 40), these angels are therefore to be regarded as especially significant. Jesus deliberately states "their angels continually see the face of my Father in heaven" to establish an important point. Because children are precious in God's sight, taking lightly your responsibility towards them will incur a high penalty. Jesus wants all of His disciples to understand that if the very angels of God's presence are concerned with the "little ones," how much more then should also fellow Christians be for one another. The "little ones" are to be received and esteemed; we must take special care less we cause them to stumble.

John P. Meier observes that disciples, especially leaders, can take one of two possible stances, "They can either cause the little ones to sin (literally, "scandalize," "cause to stumble") or they can actively seek out the straying sheep. The implication is that church members and leaders can give scandal simply by neglecting or despising the weak members."[125] He believes a disciple must imitate the good shepherd in seeking out the Christian sheep that have *strayed.* Luz further reminds the reader that the image of sheep and their good and evil shepherds comes from the repertoire of biblical images with which

[125] John P. Meir, *Matthew* (Wilmington, DE: Michael Glazier, Inc., 1980), 202.

Jesus' audiences were familiar. As Luz states, "Jesus uses conventional metaphors designed to evoke particular associations. The sheep are reminiscent of the members of Israel as the people of God. Shepherds are her political and religious leaders or even God himself as the leader of the nation and its individual members."[126] He also notes that "behind Jesus' activity stands God, the Good Shepherd, who rejoices over Israel's lost people when they permit themselves to be found by Jesus' message of the kingdom of God."[127] Thus verse 10 creates a new model for ministry. "No longer is the emphasis 'on the joy of the shepherd; now it is on his searching as a model. The members of the church are to behave as the shepherd did."[128]

Another important nuance of verse 10 is that it also suggests that to "become like a child" means to become as teachable as children. This is an important lesson to learn, because it suggests that, in order to participate in God's kingdom, one must be ready to learn God's ways and live accordingly. God has to reign supreme in one's life. A disciple is required to have total dependence on God, just as a child depends totally on his parents for food, shelter, and care. Entry into the Kingdom of God mandates learning all over again how to be helpless and dependent on a divine parent who can be trusted to the utmost in a way that no human parent can be trusted. A prerequisite for entry into the Kingdom of God is a mature recognition that God is sovereign and that his rules must be obeyed. If we take the above spiritual principles seriously, then they have definite implications for how we address the problems confronting truant male students. The implication of this text is that the

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[126] Ulrich Luz, *Matthew 9-20* (Minneapolis: Augsburg Fortress, 2001), 439.

[127] Ibid.,39-440.

[128] Ibid., 440.

members of the older generation, who serve as teachers to the younger generation, must themselves assume the status of a child. By implication, they must understand that, regardless of the status and prestige they have achieved, their destiny is inextricably linked to the fate of the truant male students. These biblical lessons are not only what truant male students must be taught, but also what the older generation must practice and live.

During New Testament times, pagan moralists frowned upon the Christian virtue of humility. Scholar Douglas Hare notes:

> Humility was not a virtue but a vice for many pagan moralist. To them it smacked of a servility appropriate to slaves, women, and children but indecent among free men. Christians turned this view on its head by treating humility as the antonym not of a proud self-confidence but of haughtiness and arrogance. Precisely because Christian churches were counter cultural, bringing men and women, slave and free, rich and poor into the same "club," this attitude was essential to the church's existence.[129]

For elders and Millennials alike, humility must be one of the guiding principles of the Christian life-skills program; reciprocal trust must be re-established between teachers and students. Teachers must recognize that different cultural factors have shaped the Millennials, and that the latter possess a completely different worldview by which they perceive and evaluate themselves and others. The Millennials must learn the members of the older generation have things to teach them that are absolutely crucial to their development from Christian boyhood to manhood. The humility to mutually learn from each other is necessary because God sees all God's creation as precious and important.

Moreover, verse 10 further underscores the importance of every child of God, especially the "little ones" who are, in this case, the Millennials. The writers of *World Biblical Commentary* state that the importance of the "little ones" is emphasized by the reference "to

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[129] Douglas Hare, *Matthew: Interpretation* (Louisville: John Knox Press, 1993), 210.

their angels and especially by the parable of the one lost sheep, the point of which Jesus emphasizes in the statement of verse 14. Jesus teaches here that the way one acts toward any the 'little ones" is extremely important in God's sight. The appropriate analogy lies in how chapter 18 ends, for it draws upon a story where those who have access to the 'king's ear' relate to him the offence done to one of his servants. Those servants perform on earth the task that the angels perform in heaven. In order words, the responsibility in a relationship between an older Christian and a younger Christian or between a Christian and a non-Christian is on the older Christian. The older and more mature Christian is held to a higher standard, and is required to serve as a role model for the younger or non-Christian. Based on Jesus' standard, male Baby Boomers and the Hip Hop Generation are responsible for the educational development of truant male students.

The Navarre Bible notes little children "have angels who guard them, who will plead a case before God against those who lead them to commit sin."[130] Robert Luccock states, "Christians are to care for all of God's children, treating none with contempt."[131] Indeed, Jesus uses this parable to remind church leaders and Christians of their responsibility for the least among the members of the community. One insignificant little one matters as much to God as ninety-nine stronger followers. Ulrich Luz asserts that the parable is an, "argument in a debate rather than a narrated story."[132] Simply stated, the author is trying to win the readers' agreement that a Christian has a moral duty to care for the less fortunate.

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[130] The Navarre Bible, *Gospels & Acts* (Princeton: Scepter Publishers, 2002), 156.

[131] Robert E. Luccock, *Matthew* (Nashville, TN: Abingdon Press, 1988), 89.

[132] Luz, *Matthew 9-20,* 437.

Ronald Witherup in his book, *Matthew: God with Us,* supports the researcher's position. He notes that verse10 is bi-directional and declares that, "on the one hand, it promotes an image of security that even one "lost sheep" is of value to the community. On the other hand, it challenges the community and its leaders actively to seek out those who go astray because God does not want one of the "little ones" to be lost."[133] He notes the verb "goes astray" is actually in the passive voice, meaning "to be lead astray" (*planethe*). Witherup further states that, "Some in Matthew's own community may have been led astray by others, [i.e.] corrupted in their discipleship. They became apostates. They did not necessarily give up their faith on their own but were seduced away from it (cf.13:22)."[134] In other words, the community of disciples is also obligated to reach out and actively seek those who leave. Such an ethical requirement may be contrary to our preferred disposition, but it mirrors the very nature and movement of God. Not only does the researcher agree with Witherup's position, but he also sees the corresponding implications that it has for the relationship between the older generations and truant male students. Once again, the older generations have a moral responsibility to develop the younger generations through a mentoring process. Regardless whether one strays away from the church (Christ) or has yet to accept Christ as their personal Lord and Savior, older Christians, especially the men, must actively reach out and help educate and develop them into healthy and productive young men.

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[133] Ronald D. Witherup, *Matthew: God with Us* (Hyde Park, NY: New City Press, 2000), 127.

[134] Ibid., 128.

Relevance to the Project

These commentators remind the reader that "big people" in the community are tempted to disdain the "little people" and regard them as insignificant.[135] In our ruggedly individualistic society, the less fortunate and disadvantaged are blamed for their conditions and circumstances. We tend to blame truant male students for things over which they have no control, i.e. the communities into which they were born and socialized and the schools in which they received their "education." Jesus reminds us in this Scripture that although church folk might be tempted to disdain them, the most exalted of the angels have been assigned to look after the little ones. Little ones are young people, under the age of 18 who are legally the responsibility of their parents, guardians or state agencies. The Lord does not give up on high risk youths and what the Lord values so deeply, the 'big people' in the church on earth should not disdain. Finally, Gutzwiller applies the 'woe' and the threat that Christ makes against all who are responsible for the general atmosphere of a town or a nation in which young people are neglected. The neglect may take various forms: the physical abuse of children, corruption through lack of discipline; jading the moral sensibility of youth through a hedonistic and sensualist ethos mediated through films and music, stirring them up against lawful authority, predisposing them to delinquency, and short-circuiting their life-chances through mis-education. Those adults are also guilty who bring up children through fear alone and make them shy, terrified, shut up in themselves, or whose lack of disciplinary action gives children such a false freedom and lack of restraint that they never developed self-control.[136]

Mt. 18:10 reminds faithful and obedient Christians that when the older

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[135] *The New Interpreter's Bible*, vol. III (Nashville, TN: Abingdon Press, 1995), 375.

[136] Ibid., 206.

generations disciple the younger generations both are blessed, personally and corporately; this is indeed, good news. For that is God's nature to bless those who are faithful and obedient to His will beyond measure and comprehension. This Ministry Model requires a similar standard of responsibility to high risk Millennials whom many in society would rather incarcerate than address their real needs. The theological foundation for this Model follows.

Theological Foundations

The late Howard Thurman, one of the great African American theologians and preachers of the twentieth century, recounted how his grandmother, who was a slave, reacted negatively to the services conducted by the owner's white minister, but positively to those conducted by the slave preacher. Speaking of the latter, his grandmother gave this report:

> It didn't matter what the text was, the minister always ended up at the same place . . . He would stand up, start very quietly and then look around to all of us in the room and then he would say, "You are not slaves, you are not niggers –you are God's children.[137]

Thurman points to the pride that that experience instilled in his grandmother's heart and the seriousness with which he and his sister heard her recount it as they sat at her knees in their childhood.

Almost two generations later, Tony Brown in his book, *Black Lies, White Lies: The Truth According to Tony Brown* discusses an article published by the *Washington Post* entitled, "Stereotype Within" that was about a sixth-grade public school class in

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[137] Edward L. Long, Jr., *Black Theology and Blacks on Campus*, Black Theology II, ed. Calvin Bruce and William Jones (Cranbury, NJ: Associated University Presses, 1978), 57.

Montgomery County, Maryland. The African American students in the class were asked to speak on their impressions of their race. A young girl articulates her impression of her race by stating, "everybody knows that Black people are bad. That's the way we are."[138] The tragedy is that more than 90 percent of a class of 29 students believed that African Americans were inferior. The *Washington Post* article outlined the tragic results of negative self-image and stereotypes among the young African American students. The article concluded the following:

> In general, they believed that: Black kids who do their schoolwork and behave must want to be White. White kids who do poorly or dress cool want to be Black. Hispanic kids want to be Black because they aren't smart like Whites. Black people don't like to work hard. Blacks don't need to work hard because it won't matter in the end. Black people have to be bad so they can fight and defend themselves from other Blacks. Black men make women pregnant and leave. Black boys expect to die young and unnaturally. White people are smart and make money.[139]

Brown maintains that these young people were not defining themselves, but they were defining their environment. He believes that this self-victimization has become a cultural legacy of many African Americans and is a great barrier to African American progress. The researcher wants to know why did Thurman's grandmother who was born a slave know that she was a child of God and a valuable human being while the African American children who are born free do not know that they too are children of God and are as good, as smart and valuable as God's other children? The gap between African American children's self-love/worth and self-victimization needs to be addressed. Research has determined that without first strengthening truant male student's self-love

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[138] Tony Brown, *Black Lies, White Lies: The Truth According to Tony Brown* (New York: William Morrow and Co., 1995), 121.

[139] Ibid., 122-123.

and self-worth, efforts to influence their perceptions towards school attendance and school work are not as effective and is a waste of time and resources. The lack of self-love has dangerous existential consequences. Joseph Johnson, Jr. is correct, "Self-love is necessary for liberation, and self-victimization is a barrier to African American progress."[140]

Theological Framework

Joseph Johnson, Jr., in his book, *Jesus, the Liberator*, eloquently show the need for Black Theology which illustrates why the researcher choose Black Theology as the theological framework for the Ministry Model. He observed that,

> The tragedy of the interpretations of Jesus by the white American theologians during the last three hundred years is that Jesus has been often identified with the oppressive structures and forces of the prevailing society. His teachings have been used to justify wars, exploitation of the poor and oppressed peoples of the world. In his name the most vicious form of racism has been condoned and advocated. In a more tragic sense this Jesus of the white church establishment has been white, straight-haired, blue-eyed, Anglo-Saxon; that is, presented in the image of the oppressor. This 'whiteness' has prevailed to the extent that the black, brown, or red peoples of the world, who has accepted Jesus as Lord and Savior, were denied full Christian fellowship in his church and were not accepted as brothers for whom Jesus died.[141]

The researcher has discovered a serious limitation of the European American theologian's interpretation of Christian theology: namely, that it does not offer the resurrection power of Jesus that is needed to minister to high-risk Millennial males and impact their perceptions and beliefs regarding school attendance, schoolwork and the

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[140] Joseph Johnson, Jr., *Jesus, the Liberator*, Black Theology, vol. I, ed. James Cone and Gayraud Wilmore (Maryroll, NY: Orbis Books, 1993), 194.

[141] Ibid., 206.

value of education. According to Johnson, the limitations of many conventional theologians stems from the fact that they have never been lowered into the murky depth and reality of the black experience. They never conceived the black Jesus walking the dark streets of the ghettos of the North and the sharecropper's farm in the Deep South without a job, busted, and emasculated. They could never hear the voice of Jesus speaking in the dialect of Blacks from the southern farms, or in the idiom of the Blacks of the ghetto. This severe limitation and inability to articulate the full meaning of the Christian faith in conventional theology has given rise to the development of black theology.[142]

The researcher concludes that Black Theology is the theological framework that is necessary to educate and influence the perceptions of truant male students towards school attendance and schoolwork. Black Theology addresses the challenges proposed by the provocative psychiatrist Frances Cress Welsing who declared, "Black people must answer: 1) Will Black children in the U.S. ever develop to their maximum genetic potential?; 2) If so, who will assume ultimate responsibility for bringing about that maximum development – Black people themselves or White people?; 3) If Black children are not to be maximally developed, what do Black people really think is going to happen to this large Black undeveloped mass of human beings?; And 4) Are White people in any way looking to Black people for the maximal development of White Children?"[143] Below is an analysis of Black Theology, its relevance, and why the researcher has selected it as the theological framework for the Ministry Model.

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[142] Ibid.

[143] Frances Cress Welsing, *The Isis Papers* (Chicago: Third World Press, 1991), 240.

Cornell West asserts that African American teenagers live in a concrete existential world. Robert Merton, one of America's foremost social theorists, stated decades ago in his famous essay, *Social Structure and Anomie*, that social conditions set the context for that world. Merton's belief is that when society imbues its people with strongly prescribed goals but denies some of its people any socially legitimate means for reaching these goals, and then those thus denied would often resort to illegitimate means to do what they believe they must do.[144] David Mitchell, however, challenges West's assertion and maintains that many African Americans live spiritually and morally meaningful lives under the worst social circumstances. He notes that many African American youth, predominately male, respond to this despair with aggression, protest, and the determination to survive and succeed at any cost. The end result is an inhumane temperament and a self-destructive way of living in order to achieve a sense of success within a worldview that has little regard for others and no moral boundaries. The "I just want to get paid" syndrome becomes the negative code by which these individuals conduct their lives.

Mitchell offers a five step process that the researcher found informative and helpful in shaping the long-term thinking about the current Ministry Model and its future possibilities:

1) Black Theology –it needs to establish a vision, a focus, and a function to wage a movement against the DCPC and its twin, nihilism the same way Black Theology motivated Black South Africans to fight and eliminate apartheid.
2) Church and community model – the National Committee of Black Christians implement the Million Man March model of self-love in local communities and the promotion of the

[144] Robert Merton, *Social Theory and Social Structure* (New York: Free Press, 1968), Chap. and VII.

Canaan Baptist Church model for other African American churches to replicate.
3) Address the drug problem.
4) Community policing.
5) The political strategy – aggressively pursue a political agenda to resolve the community's ills.[145]

Mitchell offers a Model of Healing that incorporates this five step process: Million Man March (MMM) and The Canaan Baptist Church (CBC), in Harlem, New York. MMM was a spiritual rally promoting spiritual values, which are rooted in Malcolm X's notion of self-love. CBC offers a holistic approach to ministry rooted in the Black Theology tradition that is leading thousands of African Americans in search of meaning. He calls for a collective ministry between nation of Islam and the Black church to promote the spiritual value of self-love to destroy the DCPC and nihilism that exist in the African American community. The researcher applauds Mitchell's desire and effort to address the problems facing at-risk youth, but disagrees with mixing Islam and Christianity. For the researcher, Christ is the only way, the truth and the life for truant male students.

Overview of Black Theology

Frederick Ware outlines three schools of Black Theology: Black Hermeneutics, Black Philosophy, and Human Sciences. The Black Hermeneutical perspective has the largest number of scholars with such notables as Katie Canon, James Cone, Dwight Hopkins and Gayraud Wilmore. Their basic analytical framework is based on the assumption that liberation is defined by biblical conceptions of God's liberating activity and black folk stories of freedom. Their ontological assumptions are non-foundationalist based on biblical, communal, and personal conceptions of Christian faith that view Jesus

[145] Ibid., 57-65.

Christ as the black Messiah and privileges the concepts of blackness and liberation. Moreover, their goal is to foster those moral and ethical actions that will achieve liberation. The Black Philosophical perspective constitutes the smallest group and includes scholars like Anthony Pinn, Alice Walker, and Cornel West. Their basic analytical framework rests on the assumption that liberation is defined by concepts within social and political philosophy, which may or may not be compatible with biblical stories and black narratives. They are foundationalist, that is, they use humanist conceptions of Christian faith, which do not privilege blackness but do privilege liberation; and they emphasize philosophical and academic canons of truth and rationality. The Black Philosophical group does share a similar goal with the Black Hermeneutical group; namely, they want to encourage moral and ethical actions that lead to liberation. The Human Sciences group includes scholars like Cheryl Townsend-Gilkes, C. Eric Lincoln, Charles Long, and Henry Mitchell. Their basic analytical framework rests on the concept of empowerment, that is, the capacity to endure, re-vision, transform, and overcome various conditions of human life. As foundationalist, they use phenomenological conceptions of religion which acknowledge but do not privilege blackness and liberation. They also emphasize that academic canons of truth and rationality undergird the acquisition of knowledge for multiple purposes.[146]

The researcher is closer to the Black Hermeneutical School of Black Theology. Perhaps the definition of Black Theology that best describes the theological framework for the Ministry Model is found in the June 13, 1969 theological statement of the National Committee of Black Churchmen:

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[146] Fredrick Ware, *Methodologies of Black Theology*, (Cleveland: The Pilgrim Press, 2002), xvi.

> Black Theology is a theology of black liberation. It seeks to plumb the black condition in the light of God's revelation in Jesus Christ, so that the black community can see that the gospel is commensurate with the achievement of black humanity. Black theology is a theology of "blackness." It is the affirmation of black humanity that emancipates black people from white racism thus providing authentic freedom for both white and black people. It affirms the humanity of white people in that it says "No" to the encroachment of white oppression.[147]

The researcher is interested in emancipating high-risk Millennials from the destructive values and beliefs about themselves, and in a program that will lead them towards their education and life. The researcher agrees with David Mitchell that Black theology and the Black church have failed high-risk Millennials from the perils and problems that are a reality for urban cities like Richmond.

The researchers' version of Black Theology tackles the Destructive Capitalistic Personality Complex (DCPC) which Mitchell calls the number one threat to the African American community and to youths in particular. Mitchell states that DCPC with its:

> materialistic, destructive, anti-society worldview, it indoctrinates youths with a negative character that determines the way youths think and act . . . adopting DCPC unethical practices has left them without spiritual awareness, which has been profoundly devastating to the African American community. A cycle of oppression sets forth, causing the development of the underclass, dysfunctional families, violence, and crime.[148]

High-risk Millennials are most vulnerable to the DCPC worldview because of their low self-confidence and self-esteem. The Ministry Model seeks to use a Black Theology to arm the targeted population with the ammunition that will help them to resist negative peer pressure and the DCPC worldview. As Gloria Thomas-Anderson said in

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[147] Johnson, Jr., *Jesus, the Liberator,* 206.

[148] Mitchell, *Black Theology and Youths at Risk,* 20-21.

her book, *Passion for Your Purpose,* "Knowing that God intended you to be who you are and to do what you were created to do makes the difference between merely existing and living a full, meaningful life."[149] The researcher contends that Black Theology from the Black Hermeneutical perspective has the greatest chance to influence the perceptions of high-risk Millennials towards school attendance and schoolwork.

Relevance

A thousand years ago Anselm gave theology its classical definition; theology is faith-seeking understanding.[150] The researcher has selected Black Theology as the theological answer to the complex problems within his ministry context. The researcher is faithfully seeking to understand why some many African American children are failing so miserably in school and have given-up on intellectually challenging careers in the physical sciences, information technology, mathematics, and medicine. Why? What is an effective way to influence these students' negative perspectives and worldviews? Dr. Proctor acknowledged this problem over ten years ago when he noticed,

> Only a thin trickle of black students are prepared for tough intellectual assignments; the others are left to roam the streets and abandon the quest for learning. At the same time, educational statisticians are reducing black students to numbers and spinning depressing results into theories that blacks are slow learners, that

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[149] Gloria Thomas-Anderson, *Passion for Your Purpose* (Dallas: Heart Tones Press, 2002),15.

[150] Robert Schereiter, "Theology in The Congregation: Discovering and Doing," In *Studying Congregation,* ed. Nancy Ammerman, Jackson Carroll, Carl Dudley, and William McKinney (Nashville: Abingdon Press, 1998), 23.

> they can run, dance, sing, make touchdowns, and sink baskets, but cannot think and reason.[151]

Asa Hilliard, an eminent African American psychologist, agrees with Dr. Proctor but further argues that the reason so many African American students are ill-prepared is because older African Americans have become complacent with misplaced priorities that confuses integration with real freedom and equality. As a result of our faulty thinking and actions, millions of African American children are being destroyed by public schools and a consumerist culture. Hilliard's poem, called Freedom, although over twenty years old, is still relevant today:

> Our first mistake was that we thought of freedom as a place, rather than as a continuation of a struggle. Tyranny never sleeps. Our second mistake was that we thought freedom was a goal, rather than as a launching pad from which to reach our goals. Without purpose, freedom hardly matters. Our third mistake was that we thought freedom made us free. That, however, is license –not freedom at all. Freedom is being shackled to identity, purpose and direction, and being in constant pursuit.[152]

The Black Theology in this Ministry Model attempts to free the minds of high-risk Millennials about their identity, purpose and direction about school and their futures.

Issues to Address

There is a story in the Talmud about a king and his son. They loved each other very much but they could not get along. So the son left home and went far away. After a while, word came back that the son was not doing well. The king sent a message to the

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[151] Samuel DeWitt Proctor, *The Substance of Things Hoped For* (New York, NY: G.P. Putman's Sons, 1995), 210.

[152] Asa G. Hilliard, III., *SBA: The Reawakening of the African Mind* (Gainesville, FL: Makare Publishing Co., 1997), vi.

prince and said, "Come home." But the prince was too proud. He sent a message back to his father, I cannot." Then the king sent another message saying, "Just turn around and come as far as you can. I will meet you wherever you are."[153] The Black Theology of this Ministry Model meets high-risk Millennials where they are. The researcher has discovered that effective Black Theology has to be rooted in love in order to influence the participant's perceptions about school attendance and schoolwork. George McCalep was right, "Love is the essential component in relationships. No method, procedure, program or process has any value unless love is present.[154]

Putting love into action is the objective of the Black Theology of this Ministry Model; helping high-risk Millennials understand that discipline is a prerequisite for moving from being irresponsible boys to becoming a responsible young man. Na'im Akbar, a leading African American psychologist, notes in his book, *Visions for Black Men* that, "Discipline transforms passion into a fuel reserve for self-determinate action. The thing that begins to control the dependent, passive, passion-driven creature into a creature of greater deliberation and higher expression is the introduction of discipline."[155] Akbar adds that, "The force that transforms the person from being a boy to becoming a man is knowledge."[156] The Black Theology of this Model realizes that knowledge is power, and that the importance of adult African American males ministering, facilitating, and training high-risk Millennials is critical to the transformation process of their perceptions about self and school. Anderson and Dimitriadis both advocate what they call

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[153] Pat Mesiti, *Attitudes and Altitudes: The Dynamics of 21st Century Leadership* (NSW 2153, Australia: Pat Mesiti Ministries, 1997), 21.

[154] George McCalep, Jr., *Faithful Over a Few Things* (Lithonia, GA: Orman Press, 1996), 11.

[155] Na'im Akbar, *Visions for Black Men* (Tallahassee, FL.: Mind Production & Associates, 1998), 6.

[156] Ibid., 12.

"old heads" – older African American males who mentor younger African Americans about life and the importance of education and being responsible. Akbar agrees and puts it this way:

> This is why good teachers, fathers, brothers, and uncles are so important. They are the instruments of guidance that help the boys move towards manhood. So many of our young men get arrested in the boyhood stage of development because they are improperly guided and end up being led away to prison or carried away to the cemetery. Consciousness is a natural possibility or potential, but it must be tended and guided in order for it to develop properly.[157]

Consciousness is awareness, and awareness is the ability to see accurately what is. Being able to see accurately means that one must be properly oriented in space, time, and person, in other words, the prerequisite for consciousness is to have some accurate image of oneself and the world in which one finds that self. Black Theology in the Ministry Model seeks to guide the targeted population into taking responsibility about their education by raising their consciousness and awareness to see accurately the "big picture" – the value and importance about school and a quality education.

The prerequisite for this consciousness is ability to have some accurate image of oneself in the world. Black Theology in the Ministry Project starts the process of helping participants understand how their worldview, perceptions of self, and understanding of life are impacted by:

- Emotional resources
- Coping and resiliency skills
- The loyalty and approval of other males in ones peer group
- Gangs and prison culture

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[157] Ibid.

- Hypervulnerability
- Old heads
- Christ-centered values and principles.

The Model responds to these factors and the underlying theme of 'hypervulnerability.' Examples of hypervulnerability include the intense psychological and physical exposure of a person's cognitions, feelings, and actions to annihilation and dehumanization from one's family, friends, neighborhood, society, and the various images that these social institutions blatantly and unwittingly promulgate and manufacture."[158] Howard Stevenson and his colleagues state that hypervulnerability creates a fear of non-existence that often underlies African American boys who have a history of anger and aggressive-laden social conflicts. Black Theology in this Model seeks to respond to those emotional lives that are under siege daily. Tim Sledges in his book, *Making Peace with Your Past,* outlines a five-step healing process that can help high-risk males who suffer from the shame caused by their dysfunctional families and communities:

1. You learn to feel shame as you grow up in a dysfunctional family
2. The shame develops into a shame-based identity
3. The shame-based identity begins to have drastic impact on how you think and act
4. You engage in behavior that creates its own shame
5. You deny the presence of shame in your life, using various tools of denial.[159]

Spiritual and emotional recovery involves understanding the message of Jesus. That God loves you, and He desires to offer you forgiveness through Christ (Isa. 54.4, Ps. 25:3, Ps.

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[158] Stevenson et al., eds., "Boys, not Men," 11-13.

[159] Tim Sledge, *Making Peace with Your Past* (Nashville: LifeWay Press, 1992), 60-61.

34:5, Ps. 32:5, Isa. 6:7, Rom. 8:33-34). Indeed, one of the primary aims of Black Theology in this Ministry Model, in the words of Stevenson, is to help high-risk Millennials "relearn that they are not members of a lost generation; that they deserve to be touched emotionally, physically, and intellectually; and that they are capable of learning about and critically outmaneuvering the subtleties of American racism."[160]

Finally, Black Theology in the Ministry Project acknowledges that God calls the church to make young people a moral priority. The Community of Christ argues for a theology of children, to respond to this lack of concern and/or action on behalf of children by holding the world accountable. Such a theology would be based on four precepts: "(1) children are precious to God, (2) all children are God's children, (3) children have a privileged place in God's community, and (4) our call is to children." [161] These four precepts are embedded in the Ministry Model because research shows that most scholars agree that young people are important to God, including high-risk Millennials. Miller-McLemore argues the privilege of caring for children extends to the larger community. Imperative to the healthy and happy development of young people is having "othermothers" in their lives.[162] The Western view that a mother is only responsible for her own children is in direct opposition to God's call to welcoming all young people as one's own. Miller-McLemore's idea of universal motherhood is a restatement of the old adage, "It takes a village to raise a child." This is the message of

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[160] Hugh S. Piper, "Children," In *The Oxford Companion to Christian Thought*, ed. Adrian Hastings, Alistair Mason and Hugh Pyper (Oxford: Oxford University Press, 2000), 17.

[161] Theology of Children; available from http://cofchrist.org/peacejustice/theol-children.asp accessed December 12, 2005.

[162] Bonnie J. Miller-McLemore, *Also a Mother,* (Nashville: Abingdon Press, 1994), 171. "Othermothers" refer to women who assist blood-mothers in child rearing responsibilities and develop strong emotional bonds to the child.

Jesus to the church about children. It is also the premise and foundation of the Ministry Model for helping high risk Millennials to alter their perceptions about school attendance and schoolwork. God calls the church to make young people a moral priority.

Marian Wright Edelman, the founder and Executor Director of The Children's Defense Fund, brilliantly points out the spirit of Black Theology in the Ministry Model when she issued her prophetic call to Christians declaring, "Child poverty is not an act of God. It is America's moral and political choice about how we will treat vulnerable children whom the prophets and Gospels tell us are the apple of God's eye. Christians believe God entered human history as a poor and vulnerable baby, not as a rich and powerful magnate or defense contractor or political leader or child of privilege, and that each man, woman, and child is a sacred creation shaped in God's image and likeness, a sister and brother."[163] We are challenged to continue Jesus' ministry of love and liberation in our world. We must recognize that to be a Christian is to be contemporaneous with Jesus, the Liberator. To be sure, to be a Christian is not to hold views about Jesus but rather to become contemporary with Jesus in his ministry of suffering and humiliation, of love and liberation. To be a Christian is to be committed to the man Jesus in spite of the world's rejection of him, in spite of Christendom's betrayal of him, and in spite of the social and intellectual stigma involved in accepting and following him. Joseph Johnson once declared, "To be a Christian is to stand with Jesus and participate in his ministry of love and liberation at the crossways of the world where men are crucified on the crosses of poverty, racism, war, and exploitation. To be a

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[163] Marian Wright Edelman, *America's Fifth Child* (Washington, DC: State of America's Children 2000), xii.

Christian is to try again to introduce Christianity into Christendom and to set free again the powers of love and liberating ministry of Jesus, the liberator."[164]

Summary

The reality presented by Howard Thurman, Tony Brown and the challenges of Frances Cress Welsing and Marian Wright Edelman in the researcher's view are addressed by a Black Theology that is passionate and concerned about educating and preparing African American children, especially high-risk Millennials for productive futures. This Ministry Model provides the theological framework for undertaking an important and difficult task of positively influencing high-risk Millennials' perception about school attendance and schoolwork. This is a task that, with the help and power of Jesus the Christ, the Ministry Model will faithful undertake.

[164] Johnson, *Black Theology,* 213.

CHAPTER FOUR

METHODOLOGY

This chapter discusses the methodology and the design of the Ministry Project used in the field experience. More specifically, the chapter provides an in-depth discussion of the purpose of the Ministry Project by examining the following factors: hypothesis, intervention (description of the Ministry Project), research design, measurement and instrumentation. The analysis of these items should provide the reader with a clear understanding of the perspectives, processes, and procedures with which the researcher began the project. By implication, this chapter will also discuss the reasons behind the chosen research methodologies.

Purpose of the Ministry Project

Dr. Jeremiah Wright, Jr. in his sermon, *Fighting the Wrong Enemies,* provides a description of the making of a sheepdog, that Dr. Asa Hilliard, the imminent African American psychologist gave in his book, *The Black Maroon.* Dr. Wright notes,

> At birth, they take a sheepdog (a German Shepard, a Collie, or whatever) away from the litter it was born into and put it in a sheep litter so that it will suck on the breasts of a sheep. Here is the reasoning: Get the sheep's milk into the dog's system, get the sheep's DNA into the system, let it grow up along with that litter, let the dog play with that sheep litter, let it become just like that litter,

> let the dog play with that sheep litter, let it become just like that litter, and when it gets grown, if a dog from its own litter comes near the sheep, it will attack the dog. If the master comes near threateningly, that dog will kill its own master to protect the sheep.[1]

The researcher undertook this project to address the negative perceptions and attitudes of young high-risk African American males (Millennial males) in Richmond, Virginia towards school attendance and schoolwork. Since birth, most of these Millennials males have been psychologically and mentally taken away from the true intent and purpose that God has for their lives, and they instead have been feed on the DNA of this culture. They have been fed deceptions, lies and half-truths about who they are and whose they are, about school, and the value of education. With this type of self-destructing DNA inside of them, they attack and destroy themselves, their families, and their communities.[2] They attack the people who try to help them, and defend the very ones and their system that deliberately strives to keep them uneducated, disenfranchised, and oppressed. As Dr. Wright correctly notes, they end up fighting the wrong enemy. Research shows that people, especially young people, who are under oppression turn on each other rather than turn to each other.

This Ministry Project is an "action research" model that seeks to alter the negative perceptions that the targeted population have towards school attendance and schoolwork. The writer has selected action research because it encourages research, participation, and

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[1] Jeremiah Wright, Jr., "Fighting the Wrong Enemies," In *Sound of the Trumpet*, ed. Darryl Sims (Valley Forge: Judson Press, 2002), 13.

[2] See Ricardo Carrillo and Jerry Tello, ed. *Family Violence and Men of Color: Healing the Wounded Male Spirit* (New York: Springer, 1998); Patricia Hill Collins, Booty Call: Sex, Violence, and Images of Black Masculinity, in Patricia Hill Collins, *Black Sexual Politics: African Americans, Gender, and the New Racism* (New York: Routledge, 2004); John G. Gaston, *The Destruction of the Young Black Male: The Impact of Popular Culture and Organized Sports,* Journal of Black Studies, Vol.16, No.4 (June, 1998): 369-384; and Marc Mauer, *Young Black Americans and the Criminal Justice System: Five Years Later* (Washington, DC: The Sentencing Project, 1995).

action. The balance of these three elements provides the researcher with a more comprehensive and realistic analysis of the problem and real solutions to address the problem; in other words, it provides a qualitative analysis of the problem. The qualitative approach is more effective for this Ministry Model because, as Jackie Baston noted in his lecture, *Quantitative and Qualitative Research*, it "involves the examination and interpretation of observations for the purpose of discovering underlying meanings and patterns of relationships."[3] The researcher has selected a qualitative research approach for the Ministry Project because as Dr. Baston has explained, "it develops theory, multiple realties: the focus is complex and broad, facts are value-laden and biased, discovery, description, understanding, shared interpretation, the report is rich narrative, individual interpretation."[4] The researcher has concluded that these dynamic elements provide the best tools to create a Ministry Project that is relevant and responsive to problems in the researcher's ministry context. As Davydd Greenwood and Morten Levin, noted in their book, *Introduction to Action Research,* the qualitative research approach allows the researcher to be "a democratic reformer rather than a revolutionary in the researcher's ministry context."[5] This is the researcher's aim and objective.

For the past five years, one of four Millennials males has missed ten or more school days. When young people begin skipping school, they are sending the signaling that they are in trouble and in need of help. Truancy has been found to be a gateway to

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[3] Jackie Baston, "Quantitative and Qualitative Research Lecture," (lecture at United Theological Seminary, August 2, 2005), 2.

[4] Ibid.

[5] Davydd Greenwood and Morten Levin, *Introduction to Action Research* (Thousand Oaks, CA: Sage publications, 1998), 7-8.

crime, and other delinquent behavior linked to vandalism, drug addiction, gang affiliation as well as a predictor of teen parenting. Equally important is the need for a quality education in a global, high-tech economy, which is essential for providing for oneself and loved ones. Richmond's African American male students have historically performed at the bottom academically; make up over 72 percent of juvenile justice cases. School and education are valued and revered in the abstract but not as a reality with any relevancy in their lives. Millennial males are in trouble. Truancy, if addressed with effective leadership, is an area that can have a positive impact on male students, their families and communities.

The Ministry Project is a direct result of an opportunity for leadership in the researcher's context of ministry that was in desperate need of attention. The Ministry Project connects with the mission and vision of the researcher's ministry to provide life skills that empower truant male students. God's children need the Lord's healing touch and love. For the researcher, one of the most effective ways to share God's love with the Lord's children is by helping them understanding the value and importance of school and a quality education. In order for God's children to step into their destinies and their life purpose, they have to acquire a proper education for themselves. Having a positive attitude toward and an embracing understanding of the need and the importance of a quality education constitute the first step. The researcher created the Ministry Project to provide leadership in this critical area of ministry, and to influence the perceptions of truant male students towards school attendance and schoolwork. This is the focus and mission of the Ministry Project.

The objective of the Ministry Project was to uncover an effective way to alter positively the perceptions of school attendance and schoolwork of each participant. One out of every four students is truant in Richmond Public Schools. Over 70 percent of youth convicted of serious delinquent acts have a history of chronic truancy. If they drop out of school, they short-circuit their chances of becoming productive citizens and predispose themselves to becoming welfare recipients and/or marginalize workers. Students who become truants set themselves up for a lifetime of struggle. They also significantly increase the likelihood of becoming a victim of the penal system in which a third of African American males, ages 20-29 are either incarcerated, on probation or on parole.

Hypothesis

The hypothesis is that a collaborative intervention model can minister more effectively to the educational needs of truant male students by positively altering their perceptions towards school attendance and schoolwork. The objectives of this project are:

1) set-up a collaboration model with the City of Richmond's Truancy Reduction and Prevention Program (TRAPP) (define scope, focus, dates, times, etc.);
2) identify truant students to participate in the intervention program;
3) administer intervention program (Pre & Post Test);
4) evaluate intervention program, and
5) make recommendations for further development and follow-up.

The Ministry Project aims to positively alter the perceptions of truant male students towards school attendance and schoolwork within the 2005/2006 school year. For the past ten years, in every statistical category (juvenile crime, sexually transmitted diseases,

infections from HIV/AIDS, achievement on standardize tests, etc.), Richmond's African American males ranked worst in the state of Virginia. [6] This Ministry Project maintains that an intervention program rooted in a collaborative model can be a better ministry to the educational needs of truant male students in Richmond.

Intervention (Description of Ministry Project)

The Ministry Project is a collaboration between Valour Life Skills Institute and Highland Park TRAPP. Six TRAPP male truants ages 13-16 were selected to participant in the two-week training program (the treatment) that consists of eight ninety minute sessions. A Pre and Post Test were administered before and after the treatment.

Table 1: Demographic Information of Intervention Group

Participant	Gender	Age	Grade
Participant 1	Male	13	8
Participant 2	Male	14	9
Participant 3	Male	15	9
Participant 4	Male	16	11
Participant 5	Male	16	10
Participant 6	Male	16	9

The description of the Ministry Project is as follows:

I. *Project Purpose:* To establish a program to positively alter the perceptions

[6] Virginia Department of Juvenile Justice, *2004 Annual Report* (Richmond, VA: Virginia Department of Juvenile Justice, 2004), 1-10.

of truant male students towards school attendance and schoolwork.

II. *Project Population:* 13 to 16 year-old African-American males.

III. *Project Participants:* City of Richmond Department, Highland Park Truancy Reduction and Prevention Program (TRAPP) youth.

IV. *Project Implementation:* Two weeks.

V. *Project Development:* The interactive training program will begin August 22, 2006 and conclude August 31, 2006. Training will consist of eight ninety minute sessions, one ninety minutes session each day. The training sessions are designed to help participants develop a more positive attitude and outlook towards school attendance and schoolwork.

VI. *Curriculum:* The interactive life skills development program is divided into eight specific sessions:

Session #1: (Pre-test). It is the instrumentation and measurement tool to evaluate the intervention program.

Session #2: Telling Your Story. It is designed to establish rapport and begin building the trust between participates, facilitators, and trainers.

Session #3: Participants dreams and life goals. Begin to help them see the link between their goals, and the role and value of school and education.

Session #4: Straight talk about school: The importance of school attendance, schoolwork and education.

Session #5: Handling the stress and pressures from family, peers and neighborhood and staying focused on school and education.

Session #6: Successfully managing relationships (family, friends,

teachers, girlfriends, children), being one's own best friend, and keeping one's priority focused on school and obtaining a quality education.

Session #7: Beginning the journey into manhood: taking responsibility for one's education and future.

Session #8: (Post-test). It is the instrumentation and measurement tool to evaluate the intervention program.

Graduation: September 7, 2006. Ceremony to celebrate and award a Certificate of Completion to each participant that completes the intervention-training program. (Copy of Certificate in Appendix F).

Research Design

The research was designed to answer and provide a critical understanding for the researcher of his ministry context by rendering an in-depth analysis to the following questions, What are the perceptions of truant male students towards school attendance and schoolwork? What factors alters their perceptions towards school attendance and schoolwork? What is the most effective way for mentors to influence and guide them? What types of mentors are most effective with this population? What role, if any, does religion play in their lives? What type of ministry model would be most effective with this group? The following is an overview of the new knowledge gleaned from this project.

Research has clearly established that most truant male students have a negative perception towards school attendance and schoolwork. These youth view both school attendance and schoolwork as abstractions of little or no relevance and value. For the

most part, truant male students see school as a waste of time and energy. Research has also shown that an individual's perceptions shapes and molds their views and attitude towards life. Therefore, the negative perceptions towards school are a formable foe which is not easily overcome or defeated. Too many truant male students are held hostage by negative and debilitating perceptions that make them victims and co-conspirators in their own demise. The challenge for the researcher is to discount the destructive grip of their negative perceptions. The key factor that influences constructive perceptions towards school attendance and schoolwork is a relationship with an adult who nurtures the student and who does not engage in self-destructive behavior.

Adults who hold middle-class values and exhibit a positive concern and compassionate regard for youth can help truant male students learn and understand the hidden rules of school and the workplace. Through effective relationships students overcome negative barriers to personal integrity, learn effective strategies to improve academic performance, master the necessary remedial work that prepares them for future academic challenges, and embrace success in the workplace. Relationships with the right individuals are the most critical factor in positively influencing the targeted population to develop healthy perspective towards their need for school and a quality education.

The most effective way to influence and guide the targeted population is through relationships based on straight talk, steeped in compassion, respect, and love. Millennial males are an oppressed and vilified group who, on a daily basis, experience verbal and physical assaulted from family, teachers, and peers. In addition, the mass media

stereotypes and stigmatizes them as the cause for all societal ills and problems.[7] This reality makes them hypersensitive to the need to be recognized as men and human beings who are valued. They want what every human being desires: to be loved and respected. Many spend their lives, through deviant and violent behavior, campaigning for respect in a society where they feel invisible and worthless. Relationships that value their humanity and offer coping strategies steeped in straight talk (delivered with compassion and respect) have a greater chance of altering positively their perceptions and attitudes because they signal a genuine love for the well-being and future success of the individual.

The types of mentors that are most effective with this population are male trainers who are Christian with middle class values and morals, who have a genuine concern for truant male students, and are willing to invest and share some of their time and wisdom with young males who have never had a positive and meaningful relationship with an adult male. This population needs strong adult males who are willing to stand in the gap and serve as father figures who provide tough love with compassionate and authentic care for their well being. Godly men who feel a call to minister to the needs of these vulnerable young boys are the most effective because of their sense of duty and responsibility to minister to God's children, many of whom, have been abandon and written off by family, teachers and society themselves.

Extensive data has clearly shown that religion plays a critical role in coping with the traps and temptations prevalent in inner-city urban communities like the city of Richmond. In other words, having a relationship with God gives one the resiliency to navigate the dangerous waters of inner city life. A relationship with God allows one to

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[7] See Earl Ofari Hutchinson, *The Assassination of the Black Male Image* (New York: Simon & Schuster, 1996) and William L. Van Deburg, *The Blacks and Social Banditry,* in *Hoodlums: Black Villains and Social Bandits in American Life* (University of Chicago Press, 2004), 68-142.

keep their priorities straight and behave more responsibly. Many Millennial males have no meaningful relationship with God, and developing a relationship with God can give them the tools of resiliency and the power to overcome negative circumstances and situations. As truant male students males learn to alter their negative perceptions towards school attendance and schoolwork, resiliency can become that part of the internal capacity that undergirds their determination and discipline to set and achieve academic and life goals and objectives.

The researcher has determined that an Intergenerational Ministry Model (Model) is most effective with truant male students. The Model is a three-person team that consists of one male from each generation: traditionalist or Baby Boomers, Generation X, and the Hip Hop Generation. Representatives from the Hip Hop Generation and Generation X are absolute necessities. The third representative can come from the traditionalist or Baby Boomer generations. Why? The Model empowers Millennials males to benefit from the varied and unique perspectives of three generations of males. The Hip Hop Generation is closer and more intimately knowledgeable about the challenges of Millennials and Generation X provides a bridge that connects them with the older generations. The Model provides a first hand experience for truant male students that allows them to put their personal problems and challenges into a proper context. The exchange and sharing between the various generations show Millennials that pervious generations had similar problems and the lessons learned could serve as a stepping-stone to help truant male students grow and mature into healthy young adults. The Model offers these adult men as "surrogate fathers," and provides wisdom from three generations that

compensates and speeds up the learning curve, with the aim of mitigating the disadvantage of not having a present father during one's childhood.

Finally, the research will keep confidential information collected from participants protected by deleting names to protect the identities of each participant. Data about each participant's gender, age, grade and profile analysis will be provided so that the reader can experience the findings and discoveries of the project and learn from the insights gleaned throughout the study and research efforts.

Measurement

The primary measurement tool is the Development Assets Profile that gauges, among other things, the commitment to learning both before and after the intervention program. The goal is to assess their perceptions towards school attendance and schoolwork before and after the intervention. Participates' school attendance and grades throughout the academic school year can be measured by how well each participate does during the school year. Their performance can be monitored and assessed throughout the school year and measured by school attendance, grades and performance on standardized tests. These results are beyond the scope of this project but can be part of an on going monitoring and development plan for each participant.

Instrumentation

The instrument used to measure the project's effectiveness is the Development Assets Profile, administered to each participant before and after the intervention program. The Profile measures the factors that impact each participant's perceptions towards

school attendance and schoolwork. The three factors measured are: The Youth's Contextual View which consists of personal, social, family, school and community perceptions; Internal Assets which includes support, empowerment, boundaries and expectations, and constructive use of time, and External Assets comprised of commitment to learning, positive values, social competencies, and positive identity. These factors provide a clear picture of each participant's perceptions before and after the intervention program. The gaps, if any, are analyzed to develop a composite snapshot of each participant's perceptions and, to what extend, if any, the intervention program influenced them.

Collection of Data

The Development Assets Profile was the primary source for gathering data about and from the participants and for measuring the effectiveness of the Ministry Project.

Analysis of Data

The researcher analyzed the data from three perspectives. The first perspective was from the context and view of the youth themselves. These questions ask, how does the participant view himself, his social environment, his family networks, his experiences with school, and his value in the community. The second perspective takes a look at the participant's external assets. What kind of perceived support exists, his perceived power to impact his environment, the presence or absence of clear boundaries and high expectations, and the constructive use of time to nurture positive growth and constructive development?

The final perspective focused on the internal assets. How committed is each participant to enhanced learning, positive values, social competencies and positive identity, before and after the intervention program. Each participant's perceptions are analyzed to detect any changes that occurred after the intervention program and the impact, if any, of the Ministry Model on each participant.

Expected Outcomes (Evaluation)

The research evaluated the collected data through the above analysis and then compiled the data in order to evaluate the effectiveness of the intervention program. The intervention program measures each participant's perceptions towards school attendance and schoolwork. The actual effectiveness of the Ministry Project is indicated by the school attendance, grades and performance of each participant during the 2005/2006 school year.

Summary

The researcher expects to create a Ministry Project that positively alters the perceptions of truant male students towards school attendance and schoolwork. This chapter has provided an examination of the methodology and the design of the Ministry Project, along with its necessary components: hypothesis, intervention (description of the Ministry Project), research design, measurement, and instrumentation. The analysis of these items should provide the reader with a clear understanding of what the researcher started with when he began the project and how outcomes were obtained and evaluated. (A copy of the intervention program is provided in Appendix G.)

CHAPTER FIVE

FIELD EXPERIENCE

This chapter presents the results of the model and explicates the new knowledge gained about the ministry context in light of the research questions. The results of the Model are examined through the collection of data, an analysis of data, and the outcomes of the Project.

Collection of Data

The study is a collaborative project among the city of Richmond, Virginia's year-old, Highland Park Truancy Reduction and Prevention Program (TRAPP), and Valour Life Skills Institute (Ministry Model). It seeks to identify high-risk African-American male students with a history of truant behavior and a negative attitude towards school attendance and schoolwork. Six male participants ages 13-16 were identified and selected by the TRAPP staff and recommended for the study. Eight intensive and interactive, ninety minute sessions were conducted over a two-week period, during August 22, 2006 and August 31, 2006 in TRAPP's Highland Park Neighborhood training room. The objective was to measure the influence, if any, that the intervention plan had on the participant's perceptions toward school attendance and schoolwork. Pre- and Post- Tests measured the perceptions of each participant before and after the intervention plan.

The Development Assets Profile created by the Search Institute was to collect and analyze the participant's perceptions and the

The Development Assets Profile (DAP) (See Sample, Appendix H) by the Search Institute is considered one of the premiere assessment tools for measuring developmental assets of youth, and for yielding quantitative scores for assets categories and context areas that are portrayed in a profile format. DAP is a 58 item survey that takes about 10 minutes to complete and is focused exclusively on assets. The researcher selected DAP because it is designed to be sensitive to changes in reported assets over time, and it is suited to research and program evaluation. After surveying the landscape of assessment tools, the researcher is convinced that DAP was the most effective assessment tool available to measure the level of influence, if any, of the Ministry Project on the participant's perceptions towards school attendance and schoolwork, before and after the intervention plan.

The DAP asset category and context area scales are divided into four ranges on a scale of 0-30 are labeled: *Excellent (26-30), Good (21-25), Fair (15-20),* and *Low (0-14).* (See Table for a summary, Appendix E). In a similar fashion, three components determine an individual's assets scores: External and Internal Assets and a Total Asset Score. External and Internal Asset range from 0-30 (low to excellent) and the Total Asset Score is determined by combining the External and Internal Asset scores. Thus the range is from 0-60 and is categorized as follows: *Excellent* would be 51-60, *Good* would be 41-50, *Fair* would be 30-40, and *Low* would be 0-29. External Assets consist of four components: Support, Empowerment, Boundaries & Expectations, and Constructive Use of Time. Internal Assets consists of these four components: Commitment to Learning,

Positive Values, Social Competencies, and Positive Identity. DAP also provides a contextual view for each participant, which consists of five components: Personal, Social, Family, School, and Community. DAP provided excellent information on the assets and deficits of each participant. The Internal Asset of Commitment to Learning and the Contextual View of School, nevertheless, will be the primary focus of this study because they provide the most direct insight into the Ministry Project's research questions. It also provides the factors most capable of measuring whether the participant's perceptions toward school attendance and schoolwork were positively altered by the intervention plan.

Questions like: "I enjoy reading or being read to" (item 5), "I care about school" (item 7), "I enjoy learning" (item 10) and "I am eager to do well in school and other activities" (item 38), allows the Internal Asset of Commitment to Learning to measure both the motivation and rewards related to learning. Invaluable insights to measure, gauge, and detect any movement, in one direction or the other or none at all, of the participant's thinking and current attitude. Questions like: "I do my homework" (item 8), and "I am actively engaged in learning new things" (item 26) gives the researcher the ability to note the participant's active engagement in learning. Did the level of engagement increase, decrease or remain the same after the intervention plan? Search Institute's research over the past ten years has indicated that scores in the *Excellent* range reflect a high degree of reported motivation to learn and active engagement in learning. Scores in the *Low* range are associated with poor academic performance, under-achievement, and increased risk of dropout and school-related problems, as well as antisocial behavior among males. Finally, scores in the *Good* to *Fair* ranges may

represent uniformly weak to moderate commitment to learning across all items, or a combination of strengthens and weakness in different areas.

The Contextual View of School scale score combines assets related to the school environment, relationships with teachers, and the young person's attitude towards school. High scores on this scale indicate a safe and caring school environment with clear rules that are fairly enforced, combined with a personal commitment to learning. As the Search Institute notes, the combination of personal assets related to learning, with the external assets related to the school environment serve to protect and promote healthy development related to school. Students with high scores on the School scale are likely to have high academic achievement and have very low risk of school related behavior and discipline problems. Conversely, those with low scores on this scale are at increased risk for academic underachievement and failure, dropping out of school, and a range of school discipline problems. The Commitment to Learning and Context View of School allows the researcher to measure the perceptions and attitudes of each participant towards school attendance and schoolwork.

All six participants in the study, ages 13-16, took the DAP Pre-test (five on August 22, 2006 and one on August 23, 2006), while four participants took the DAP Post-test (three on August 31, 2006 and one on September 7, 2006). Both tests were administered in less than 20 minutes. The researcher read and recited the answer options for each question, so that participants with possible literacy challenges would be able to answer each question. The following is a breakdown for each participant.

Participant #1:

Age 13, Grade 8

Pre-test taken on August 22, 2006. Total Asset Score of 46 (External Assets Scale Score 24 and Internal Assets Scale score 22) that is a Good score, indicating moderate assets. Most assets are experienced often, but there is room for improvement.

Commitment to Learning scale score was 26 (a Good score) and his context view of school was 25 (a Good score).

Post-test taken on August 31, 2006. Total Asset Score of 44 (External Assets Scale Score 22 and Internal Assets Scale score 22) that is a Good score, indicating moderate assets. Most assets are experienced often, but there is room for improvement.

Commitment to Learning scale score was 21 (a Good score) and his context view of school was 20 (a fair score).

Attendance: Missed Session #4.

Participant #2:

Age 15, Grade 9

Pre-test taken on August 22, 2006. Total Asset Score of 42 (External Assets Scale Score 23 (a Good score) and Internal Assets Scale score 19 (a fair score). The combined score is Good, indicating moderate assets. Most assets are experienced often, but there is room for improvement.

Commitment to Learning scale score was 20 (a fair score) and his Context View of School was 19 (a fair score).

Post-test Total Asset Score of 44 (External Assets Scale Score 26 (a Good score) and Internal Assets Scale score 18 (a Fair score). The combined score is a Good, indicating moderate assets. Most assets are experienced often, but there is room for improvement.

Commitment to Learning scale score was 21 (a Good score) and his Context View of School was 20 (a fair score).

Attendance: Missed Session #8.

Participant #3:

Age 14, Grade 9

Pre-test taken on August 23, 2006. Total Asset Score of 41 (External Assets Scale Score 18 (a Fair score) and Internal Assets Scale score 23 (a Good score). The combined score is good, indicating moderate assets. Most assets are experienced often, but there is room for improvement.

Commitment to Learning scale score was 24 (a Good score) and his Context View of School was 18 (a fair score).

Post-test total Asset Score of 49 (External Assets Scale Score 24 (a Good score) and Internal Assets Scale score 25 (a fair score). The combined score is a Good, indicating moderate assets. Most assets are experienced often, but there is room for improvement.

Commitment to Learning scale score was 26 (a Good score) and his Context View of School was 21 (a Good score).

Attendance: Missed Session #1, #3

Participant #4:

Age 16, Grade 11

Pre-test taken on August 22, 2006. Total Asset Score of 44 (External Assets Scale Score 23 (a Good score) and Internal Assets Scale score 21 (a Good score). The combined score is Good, indicating moderate assets. Most assets are experienced often, but there is room for improvement.

Commitment to Learning scale score was 24 (a Good score) and his Context View of School was 21 (a Good score).

Post-test Total Asset Score of 40 (External Assets Scale Score 22 (a Good score) and Internal Assets Scale score 18 (a fair score). The combined score is a Good, indicating moderate assets. Most assets are experienced often, but there is room for improvement. Commitment to Learning scale score was 14 (a Low score) and his Context View of School was 14 (a Low score).

Attendance: Missed Sessions #4, 5 & 6

Participant #5:

Age 16, Grade 9/10(?) (Alternative School)

Pre-test taken on August 22, 2006. Total Asset Score of 30 (External Assets Scale Score 17 (a Fair score) and Internal Assets Scale score 13 (a Low score). The combined score is Fair, indicating borderline assets. Some assets are experienced, but many are weak and/or infrequent. There is considerable room for strengthening assets in many areas. Commitment to Learning scale score was 6 (a Low score) and his Context View of School was 9 (a Low score).

Post-test Did not take it.

Attendance: Missed Sessions #3, 5, 6, 7 &8.

Participant #6:

Age 16, Grade 9

Pre-test taken on August 22, 2006. Total Asset Score of 36 (External Assets Scale Score 17 (a Fair score) and Internal Assets Scale score 19 (a Fair score). The combined score is

Fair, indicating borderline assets. Some assets are experienced, but many are weak and/or infrequent. There is considerable room for strengthening assets in many areas. Commitment to Learning scale score was 20 (a Fair score) and his Context View of School was 15 (a fair score).

Post-test Did not take it.

Attendance: Missed Sessions #2-8.

Data Analysis

The collection of data generated from answering the research questions reveal an interesting story, one that offers the promise of real transformation of the participant's negative perceptions towards school attendance and schoolwork. For example, Figure 8 and Figure 9 examine the Internal Asset of Commitment to Learning and the Context View of School, respectfully, and are the two primary areas studied and analyzed in this Model. The Group's Internal Assets that measured their Commitment of Learning *before* the intervention plan was 24, for the four who completed the program, and 20 for the entire group of six, including the two who did not complete the program. The Context View of School median score *before* the intervention plan was 21 for the four who completed the program, and 18 for the entire group of six, including the two who did not complete the program. In comparison, the Group's Internal Assets that measured their Commitment to Learning *after* the intervention plan was 20 for the four who completed the program. The Context View of School median score *after* the intervention plan was 19 for the four who completed the program. Both scores dropped by one point after the intervention plan and appear to indicate that the intervention plan was ineffective and

even counter-productive. A more in-depth look and deeper analysis, however, paint a different picture.

A different conclusion is warranted for the following reason: The data suggests that the participant's answers were more truthful and honest on the Post-test than on the Pre-test. It appears that the participants developed a deeper level of trust and respect for the researcher at the end of the Post-test and answered questions more truthfully. The researcher based these conclusions on the active and enthusiastic participation during the intervention program and their written evaluations of each training session. (See copies of Evaluations, Appendix G). For example, when *Participant #1 r*esponses for Commitment to Learning are examined, the scale scores drop from 26 to 21. The five-point drop is actually a three point drop in the Raw Sum (all the answers from the seven questions added together), and occurs in these three questions: "Enjoy learning," "Engaged learning," and "Motivated," each dropping from a 3 to 2.

Likewise, the participant's Context View of School scale scores dropped from 25 to 20. Out of a total of 10 questions, responses to five questions: "Enjoys learning," "Safe at School," "Engaged learning," "Motivated", and "Clear school rules," fell by 1 point each, from 3 to 2. The inconsistency of the answers raised a major red flag for the researcher. *Participant #1* was an active participant and positively evaluated each session. The idea that *Participant #1* became less interested in learning and not as motivated as a result of the intervention program is not supported by the data. Based on these observations, the researcher is suspicious about the veracity of *Participant #1* Pre-test answer. The researcher, after reviewing the data and interacting and building rapport with the participant over the subsequent training period has concluded that the

participant's deeper level of trust and respect for the researcher motivated him to relax, let his guard down and answer the Post-test answers more truthfully.

Participant #2 had a one-point drop in his Commitment to Learning scale score, from 20 to 19, but had a two point increase in his Context View of School scale score, going from 19 to 21. The Commitment to Learning has an intriguing plot. On the one hand, the participant's "I Care about school" (item 7) increased from 0 to 1 and "I Do my homework" (item 8) increased from 2 to 3. This is significant. Both answers indicate that his perception about school attendance and schoolwork changed and was positively altered by the intervention program. Yet on the other hand, "I Enjoy learning" (item 10) took a big hit, dropping from 3 to 0. This response negatively impacted the scoring range between the Pre-test and Post-test results; and equally important, is not supported by the data. It is inconsistent. One does not care about school and does homework while having zero interest in learning. The fact that *Participant #2* was an active participant and gave positive evaluations about the intervention program indicate to the researcher that answers on the Post-test were more truthful than answers on the Pre-test.

Participant #3 made the greatest improvement and responded more favorably to the intervention program. He was the biggest surprise. After missing the first session and being guarded and distant for the next three sessions, he opened up, and was the first one at subsequent classes and the last one to leave each training session thereafter. His Commitment to Learning jumped from 24 to 26 and his Context View of School leaped by 3 points, from 18 to 21. One point increases were noted in "Enjoys learning," (item 10) "Engaged learning," (item 26) "Clear school rules," (item 44) and "Caring school" (item 49). Nevertheless, "Cares about school" (item 7) decreased from one to zero. This

responses seems at odds with the above responses but the participant consistently responded that he did not feel "Safe at school" (item 25) would suggest the source of the anxiety and concern about ones well-being and safety. Yet, the participant's class involvement, evaluations for each session supports the veracity of his responses. The data seem to suggest that the participant's answers were the most sincere and authentic. Based on the data, the intervention plan positively altered his perceptions towards school attendance and schoolwork.

Participant #4 is the primary example of the lack of truthfulness between the Pre-test and Post-test responses. His Pre-test score for Commitment to Learning plummeted from 24 to a Post-test score of 14. Context View of School also declined drastically, falling by 7, from 21 to 14. Both drops are statistically improbable. There is no data to support the fall. When in class the participant was attentive and gave positive evaluations of each session. The Post-test appear to be the real assets of the participant. Unfortunately, there is no data that indicates his true assets prior to the intervention plan. When *Participant #4* responses are not counted, the median Commitment to Learning is 23 *before* the Pre-test and 22 *after* the Post-test, representing a decrease of one point. Context View of School was 21 *before* the Pre-test and 21 *after* the intervention plan, representing no change.

Both participants who did not complete the program had some asset challenges. *Participant #5* had the lowest Commitment to Learning of all participants, a score of 6, which is almost at the bottom of the scoring scale. The participant's Context of View of School was also the lowest, a score of 9. Both scores indicate that the participant has almost no assets to empower him to successfully navigate school and its academic

challenges. It is no surprise that the participant is 16 years old, placed in an alternative school in the 9/10 grade, ready to dropout and quit school.

Participant #6 had stronger assets than participant #4. His Commitment to Learning score was 20 (a fair score) and his Context View of School of was even lower, 15, which is in the Low scale range. The data suggest that the participant had the ability but not the discipline to successfully complete the intervention plan. Like participant #4 he also is 16 in the 9th grade struggling with school and contemplating dropping out and quitting. His struggles are more attitudinal than cognitive abilities.

Outcome

The intervention plan revealed that the participants had negative perceptions towards school attendance and schoolwork. For example, *Participant #2, and #5,* indicated that they had zero interest in school and zero interest in reading *(Participant #6* also had a zero interest in reading.). The researcher believes that the data (the DAP, intervention plan, and evaluation forms) shows that the intervention plan clearly positively altered the perceptions of *Participant #3.* The data shows that impact was dramatic and meaningful. The data is less clear about the impact of the intervention plan on *Participants #1, 2 and 4.* Classroom participation and evaluation forms indicate that the training program resonated and moved them. The DAP scale scores, however, do not show any dramatic increases. As stated earlier, the researcher has concluded that the discrepancies between the Pre-test and Post-test were the result of the participants more honestly and truthfully answering the Post-test questions because of their increased comfort levels and trust and respect for the researcher.

The straightforward yet compassionate manner of the trainers had the greatest influence on the participant's perceptions. The all-male intergenerational Model accomplished the difficult task of establishing credibility and winning the respect and trust of the participants. The participants, because of their generational poverty and dysfunctional families and communities, do not trust strangers, especially older African American males, who symbolically represent their absent fathers who have abandon them and wreck havoc on their self-esteem and self-worth. The participant's uniqueness and value was recognized as they were challenged to reevaluate their destructive views about school and education. The researcher discovered that the necessary components for effectively addressing the perceptions of high-risk Millennials include emotional resources; intergenerational trainers/mentors; respect; and Christ-centered values and principles that are invaluable and played a key role in building trust and respect with the participants.

The most effective way to influence the participant's behavior was to operate with integrity and authenticity, and to realize that the process of positively altering the perceptions takes time and patience. The researcher has concluded that the difference between the Post-test and Pre-test scores are directly linked to the trust factor and credibility established with the participants. During the Pre-test a relationship had not been established with the participants and they provided answers they thought were acceptable rather than honestly answering and exposing how they really felt. In their minds, trust had not been established, and they did not know what the researcher would do with their answers. They may have believed that the researcher would use the answers against them to get them in trouble. Because they were unsure, they hedged their bets and

provided answers that made them look good, smart and dedicated to school and schoolwork. They were not open and honest because they had not spent enough time to figure out the true motives and intent of the researcher. They needed time to decide whether the researcher was honest or working undercover with the police or the school system. By the Post-test, the researcher's credibility was clear and it was safer for them to more honestly answer the questions. This explains the discrepancies between the Pre-test and Post-test.

A significant conclusion from this is that they are hungry for someone to acknowledge and celebrate their humanity. They want to encounter and interact with African American men who demonstrate Christ-centered respect and interact with them without fear and/or critical judgment. This lack of critical judgment does not mean that the team condoned their deviant behavior. On the contrary, truant male students desired healthy male role models who set boundaries and live by them. Many of them are starving for living examples of African American men who are positive, compassionate and responsible. They desire appropriate male role models who love and recognize their individuality, who help them navigate their fears, shortcomings and life challenges, and who show them how to map out and implement a strategy for a more productive and fulfilling existence. Their loyalty and trust is garnered once they detect that their well-being is the only agenda item with no hidden motives or games being played.

CHAPTER SIX

REFLECTIONS, SUMMARY, AND CONCLUSION

This chapter contains the researcher's reflections on the following areas of the field experience: changes and improvements based on the lessons learned from the Ministry Project; challenges encountered in the process of implementing the Ministry Project; theological reflections on the completed project, and recommendations for future research.

Changing and Improving the Project

The project would be improved if two things occurred: 1) a longer period of time to implement the Project, and 2) a larger population of at least eight participants in the Ministry Project. Six months was allocated to implement the Ministry Project. In the researcher's view this time period was sufficient to conduct the Pre-test, Intervention Plan and Post-test. The researcher, however, underestimated the amount of time required to develop, formulate and implement a collaborative plan with various City agencies. Unforeseen circumstances like illnesses, vacations, sign-offs by various supervisors and department heads turned a relative straightforward process into a lengthy and drawn out marathon. The researcher learned that it is never too early to start when working with City agencies, parents and young people from generational poverty.

The researched learned that even twelve months in advance is no guarantee that the involved parties will reach an agreement on the details of implementation. Working with City agencies, parents and young people is a moving target that requires the patience of Job. As a result of the delayed deadlines, the researcher was left with a smaller intervention group than originally planned. The group was reduced from twelve to eight and eventually six, in order to meet new implementation deadlines and time constraints. The researcher ended up with a group of six participants, out of which two did not complete the program. Time constraints prevented the researcher from screening and selecting participants who were hungry for the opportunities provided by the Ministry Model and committed to the intervention plan. The researcher was forced to take lemons and make lemonade out of them.

Challenges Encountered

Establishing a collaborative project with the appropriate leaders and participants in a timely fashion has already been identified as one of the major challenges that this project encountered. Finding participants who would commit themselves to complete attendance and submit themselves to process of the project presented another hurdle. By definition, the targeted population is a high-risk group whose daily lives are filled with challenges and dysfunctional environments. Many of the participants were unable to sustain their commitments as demonstrated by their school truancy, and these past habits made attendance a Herculean task. Several fell short of the goal: one gave up after the first training session and another disappeared after the third session. The strong male presence and straight talk steeped in love, compassion, and respect was too much for them to handle. One in particular had literally been raising himself since age 7 (his father

has been absent since birth and his mother is addicted to drugs). He has been the man of the house raising himself and his ten-year-old sister. He was hostile towards school, and he struggled academically. At age 16 and in the $9^{th}/10^{th}$ grade at an alternative school, he is frustrated and contemplates dropping out. The intervention plan's loving but firm stance on the importance of school was too much for him to digest. So he stayed in his comfort zone, ran, and refused to participate in the program. The intervention plan requires participants to willing go through the process. The greatest impact is when participants are open to try.

Post-Theological Reflection on Field Experience

My interactions with the leaders and participants of the program confirmed my theological belief about the relevance and necessity of the Ministry Project. The power of God to transform and impact the lives of the least and the left behind was made more tangible and evident for the researcher during this field experience. Truant male students want validation and confirmation that their humanity is valued and recognized. Society bombards them with such negative and dehumanizing messages that many of them have turned inward and become co-conspirators in their own demise. Not only do their negative attitudes toward school and education keep them trapped in poverty, but they also set themselves up for futures devoid of hope and promise.

The field experience reinforced the importance of education and the role it plays in upward mobility for people who are trapped in generational poverty. A quality education is an absolute must, and many truant male students devalue and discount its importance. An aggressive outreach ministry must educate them and equip them with

rigorous academic learning and challenges. Public schools have failed most of the participants and other truant male students in Richmond. The researcher encountered many 13, 14, 15 and 16 year-old males in the 8th, 9th and 10th grade reading and writing on 4th and 5th grade levels suggesting that many of them are functioning illiterates. These encounters were gut wrenching and disheartening. Richmond's youth, especially its Millennials males are in a crisis, and, before their 25th birthday, many will reside in the local cemetery or the state prison. The trend of more African American males in prison than in college will continue unless a drastic intervention is undertaken to reverse the current trend lines. This is an area of ministry in desperate need of effective Christian leadership.

The field experience strengthened my call to provide Christian leadership to this current crisis. Strong Christian leadership is required to influence the perceptions of Millennials males toward school and education. The starting line has moved. Today, an undergraduate college degree has replaced the high school diploma, and the Master's degree has become the edge required in our high-tech global economy. Those without an adequate education will become obsolete, the virtual dinosaurs in the global marketplace. This is bad news for truant male students. Without advanced degrees, they will be relegated to the bottom of the job market and ill-equipped to provide for their loved ones and their community in the future.

The cycle of poverty will continue for their children and the dysfunction of drug abuse, HIV/AIDS, teen pregnancy, high incarceration rates and the like will remain a part of their daily lives. They will repeat the high incarceration rates and absentee fathering and other abnormal behavior that their fathers, the Hip Hop Generation, currently display.

Effective Christian leadership is needed to break the generational curse that threatens to keep Richmond's poor African American communities hostage and hopeless. The field experience confirmed that God has prepared a ministry of leadership in this area for the researcher. The field experience was an eye-opening experience with innumerable lessons and wisdom for future ministerial endeavors.

Recommendations for Future Research

The researcher recommends future research on the actual impact of the intervention plan on truant participants. Participant's school attendance and school performance (homework, class behavior, grades on quizzes, tests and standardized tests) can be correlated to determine the extend, if any, of the impact of the intervention model on participant's academic performance over a particular quarter or school year. The effectiveness of the recommended strategies for increasing school attendance and academic performance among truant male students can be measured and determined. The population is in dire need of an intervention Model that provides long-term and lasting results that can impact their actual attitudes and performance. That type of Model will contribute greatly to this area of ministry and impact the lives of many of God's children who are lost and left behind.

Conclusion

The field experience strongly indicates that the most effective Ministry Model is a collaborative effort with Juvenile Justice, the courts and public school systems that have access to truant male students. These public agencies provide the greatest number of

individuals who need and can benefit from the Ministry Model. Other community organizations may have youth who can benefit from greater intervention but they typically do not have truant male students, and rarely if ever are members involved in community organizations. The above-mentioned entities are areas where they can be located and accessed. Collaborative efforts should be fruitful and worth the effort and time.

The Ministry Model requires time and patience to earn the trust and respect of the participants. As a group, they are slow to trust and grant respect, it must be earned by exhibiting integrity, love, and character. They do not tolerate hypocrisy well, and in fact, it destroys all hope of ministering to the population. The Ministry Model, if executed with patience, has the ability to positively alter the perceptions of truant male students towards school attendance and schoolwork. In other works, the Ministry hypothesis works if implemented with love, patience, and commitment.

APPENDIX A

HIDDEN RULES AMONG CLASSES CHART

	POVERTY	MIDDLE CLASS	WEALTH
POSSESSIONS	People.	Things.	One-of-a-kind objects legacies, pedigrees
MONEY	To be used, spent.	To be managed.	To be conserved, invested.
PERSONALITY	Is for entertainment. Sense of humor is highly valued.	Is for acquisition and stability. Achievement is highly valued.	Is for connections. Financial, political, social connections are highly valued.
SOCIAL EMPHASIS	Social inclusions of people they like.	Emphasis is on self-governance and self-sufficiency.	Emphasis is on social exclusion.
FOOD	Key question: Did you have enough? Quantity important.	Key question: Did you like it? Quality important.	Key question: Was it presented well? Presentation important
CLOTHING	Clothing valued for individual style and expression of personality.	Clothing valued for its quality and acceptance into norm of middle class. Label important.	Clothing valued for its artistic sense and expression. Designer important.
TIME	Present most important. Decisions made for moment based on feelings or survival.	Future most important. Decisions made against future ramifications.	Traditions and history most important. Decisions made partially on basis of tradition and decorum.
EDUCATION	Valued and revered as abstract but not as reality.	Crucial for climbing success ladder and making money.	Necessary tradition for making and maintaining connections.
DESTINY	Believes in fate. Cannot do much to mitigate chance.	Believes in choice. Can change future with good choices now.	Noblesse oblige.
LANAGUAGE	Casual register. Language is about survival.	Formal register. Language is about negotiation.	Formal register. Language is about networking.
FAMILY STRUCTURE	Tends to be matriarchal.	Tends to be patriarchal.	Depends on who has money.
WORLD VIEW	Sees world in terms of local setting.	Sees world in terms of national setting.	Sees world in terms of international setting.
LOVE	Love and acceptance conditional, based upon whether individual is liked.	Love and acceptance conditional and based largely upon achievement.	Love and acceptance conditional and related to social standing and connections.
DRIVING FORCE	Survival, relationships, entertainment.	Work, achievement.	Financial, political, social connections.

Ruby Payne, *A Framework for Understanding Poverty* (Highlands, TX: aha! Process, Inc, 2003), 59.

APPENDIX B

THREE SCHOOLS OF ACADMEIC BLACK THEOLOGY CHART

	Black Hermeneutical	**Black Philosophical**	**Human Sciences**
Thinkers	Katie Canon, Albert Cleage, Cecil Cone, James Cone, Kelly Brown Douglas, James Evans, Jacquelyn Grant, Dwight Hopkins, major Jones, Olin Boyd, J. Deotis Roberts, Delores Williams, Gayraud Wilmore	William R. Jones, Anthony Pinn, Alice Walker, Cornel West, Henry Young	Cheryl Townsend Gilkes, C. Eric Lincoln, Charles Long, Henry Mitchell, Charles Rooks, Theophus Smith
Tasks	Description, analysis, evaluation, explanation, construction, and revision (also called *deconstruction*)	Description, analysis, evaluation, explanation, construction, and revision (also called *gnosiological conversion)*	Description, analysis, evaluation, explanation, construction, and revision (also called *deconstruction*), and construction (when approached inductively)
Content	Liberation, as defined by biblical conceptions of God's liberating activity and black folk stories on freedom	Liberation, as defined by social and political philosophy, which may or may not be compatible with biblical story and black story	Empowerment: power to endure, re-vision, transform, and overcome various conditions of human life
Sources	Revelation: Bible; Black experience, spirituality, history, and culture; and reason (i.e., as expressed in intellectual sources external to the community of faith and disciplines/subject areas external to theology) when compatible with Revelation	Reason (i.e., as expressed in philosophical traditions such as humanism, process metaphysics, and pragmatism and disciplines/subject areas external to theology or faith community); Black experience, history, culture, etc.; and traditional theological sources	Black religion and culture, both understand as a complex system of thought and action that orients persons to the ultimate significance of their place in the world; and any sources (internal or external to black religion) relevant to the interpretation as it "appears" rather

		like the Bible, Christian tradition, etc., when compatible with Reason	than as a transcendent, ahistorical reality
Norm	Nonfoundationlist (i.e., biblical, communal, and personal) conceptions of Christian faith centered in Jesus Christ as the black Messiah and leading to the privileging of blackness and liberation	Foundationalist (i.e., humanist) conceptions of Christian faith, which do not privilege blackness but do privilege liberation; philosophical and academic canons of truth and rationality	Foundationalist (i.e., phenomenological) conceptions of religion, which acknowledge but do not privilege blackness and liberation; academic canons of truth and rationality
Method	Hermeneutics; methods such as biblical and philosophical hermeneutics, correlation, and narrative criticism	Philosophical analysis, empirical analysis, logical argument, biblical and philosophical hermeneutics	Hermeneutics and social science methodologies: case study analysis, heuristic categories, etc.
Goal	Moral and ethical action leading to liberation	Moral and ethical action leading to liberation	Knowledge for multiple purposes

Frederick Ware, *Methodologies of Black Theology* (Cleveland, OH: The Pilgrim Press, 2002), xvi.

APPENDIX C

RICHMOND PUBLIC SCHOOLS

TRAUNCY RATES

Richmond Public Schools

Truancy Rates

School Year 2004-2005

School	Membership	Students Missing 10 or More Days	Percentage
Elementary	12727	637	5%
Middle	5199	915	18%
High	5337	1846	35%
Totals	**23263**	**3398**	**15%**

School Year 2003-2004

School	Membership	Students Missing 10 or More Days	Percentage
Elementary	12067	1550	12.8%
Middle	5424	1132	20.8%
High	5314	2288	43.06%
Totals	**22805**	**4970**	**21.8%**

School Year 2002-2003

School	Membership	Students Missing 10 or More Days	Percentage
Elementary	13818	1147	8%
Middle	5751	1068	19%
High	5586	2236	40%
Totals	**25155**	**4451**	**17%**

School Year 2001-2002

School	Membership	Students Missing 10 or More Days	Percentage
Elementary	14201	200	1.4%
Middle	5845	583	9.97%
High	5992	1396	23.29%
Totals	**26038**	**2179**	**8.36%**

School Year 2000-2001

School	Membership	Students Missing 10 or More Days	Percentage
Elementary	14858	2075	14%
Middle	5834	2259	39%
High	6361	3591	56%
Totals	**27053**	**7925**	**29%**

School Year 1999-2000

School	Membership	Students Missing 10 or More Days	Percentage
Elementary	15412	3230	21%
Middle	6102	1969	32%
High	6336	3227	51%
Totals	**27850**	**8426**	**30%**

http://www.richmond.k.12.va.us/indexnew/sub/statistics/truancyrates.cfm

APPENDIX D

SAMPLE

PROGRAM FORMS

The description of the Ministry Project is as follows:

I. *Project Purpose:* To establish a program to influence the perceptions of truant male students towards school attendance and schoolwork.

II. *Project Population*: 13 to 16 year-old African-American males.

III. Project Participants: City of Richmond Department, Highland Park Truancy Reduction and Prevention Program (TRAPP) youths.

IV. *Project Implementation*: Two weeks.

V. *Project Development:* The interactive training program will begin August 23, 2006 and conclude August 31, 2006. Training will consist of eight ninety minutes sessions, one ninety minutes session each day. The training sessions are designed to help participants develop a more positive attitude and outlook towards school attendance and schoolwork.

VI. *Curriculum*: The interactive life skills development program is divided into eight specific sessions:

Session #1: (Pre-test). The instrumentation and measurement tool to evaluate the intervention program.

Session #2: Telling Your Story. It is designed to establish rapport and to begin building the trust between participates, facilitator and trainers.

Session #3: Participants dreams and life goals. Begin to help them see the link between their goals, the role and value of school and education.

Session #4: Straight talk about school: The importance of school attendance, schoolwork and education.

Session #5: Handling the stress and pressures from family, peers and neighborhood, and staying focused on school and ones education.

Session #6: Successfully managing relationships (family, friends, teachers, girlfriends, children), being one's best own friend, and keeping ones priority focused on school and obtaining a quality education.

Session #7: Beginning the journey into manhood: taking responsibility for ones education and future.

Session #8: (Post-test). It is the instrumentation and measurement tool to evaluate the intervention program.

Graduation: September 7, 2006. Ceremony to celebrate and award a Certificate of Completion to each participant that completes the intervention-training program.

Note: Collaboration Agreement between VLI (Ministry Model) & TRAPP

MEMORANDUM OF UNDERSTANDING

BETWEEN VALOUR INSTITUTE OF LIFE SKILLS (VLI) AND RICHMOND'S TRUANCY REDUCTION AND PREVENTION PROGRAM (TRAPP)

2006 SUMMER ACADEMY PILOT PROGRAM

VLI is interested in providing Life Skills training for selected Richmond's Truancy Reduction and Prevention Program (TRAPP) Highland Park participants and agrees to comply with the following clauses for the duration of the two-week summer training program:

This collaboration project has the following goals:

I. Effective life skills training for six (6) TRAPP participants.

II. Selected TRAPP participant's parent/guardian shall complete a VLI 2006 Summer Academy Application.

III. Program shall consist of two weeks, four (4) ninety (90) minutes weekly training sessions per week, for a total of eight (8) training sessions. Shall begin August 22, 2006 and end August 31, 2006. Attendance and participation is mandatory.

IV. Life Skills training curriculum shall cover four (4) critical areas: Empowerment & Life Skills, Economics & Career Opportunities, Life of the Mind, and Social & Relationship Development.

V. Evaluation of the program's effectiveness shall consist of a Pre & Post Test and results shall be analyzed by VLI.

VI. A formal graduation to celebrate and reward graduates with a Certificate of Achievement, attended by graduates' family, VLI and TRAPP representatives.

VII. After completion of the pilot program each participant will be assessed, the program's overall effectiveness will be evaluated, and Phase Two will be proposed to support participant's continued growth and development. Finally, the initial summer pilot program will be made available year-round for new TRAPP participants.

TRAPP agrees to:

I. Review proposal and sign off on collaborative project with VLI by August 21, 2006.

II. Provide and submit six (6) TRAPP participates no later than August 21, 2006.

III. Expand pilot to a year-round program.

IV. Provide the following to assist VLI's Academy training of TRAPP participants:

1. On-site training facilities and graduation location
2. Relevant brochures to prevent truancy, TV, DVD player

The Memorandum of Understanding dated this _____ day of _____2006.

For Valour Life Skills Institute

_____

Rev. Michael A. Sanders, JD, M.Div.

For Richmond's Truancy Reduction and Prevention Program (Highland Park)

_____

Ancell Hamil, Site Coordinator

Note: Completed by participant's parent/legal guardian for permission to enter program.

Valour Life Skills Institute
2006 Summer Academy
Pilot Program

Candidates Application Form

Last Name _____ First Name _____ Middle Initial _____

S.S.N. _____ Tel. No./Cell Phone _____ Email Address _____

Address _____ City _____ Zip _____

Parent of Guardian Name _____

School _____ Current Grade (GPA) _____

Signature _____ Date _____

Consent: I understand that the Valour Life Skills Institute 2006 Summer Academy in collaboration with the Department of Juvenile Justice services will be held Tuesday, August 22 through Thursday, August 31, 2006. I authorize medical personne selected by Academy team to order x-rays, routine tests and treatment for my child in the event I cannot be reached in an emergency. I give permission to the physician selected by the Academy team to hospitalize, secure treatment for, and to ord injection and/or anesthesia and/or surgery for my child named above. This authorization applies whether the charges are covered by my insurance or not. To the best of my knowledge my child is in good health and I give my permission for him t participate in all activities, except as specially noted by me.

Release from Liability: In consideration of the right to participate in the Valour Life Skills Institute 2006 Summer Academ release Valour Life Skills Institute and The City of Richmond, Department of Juvenile Justice Services and the team, office employees, and the agents thereof, from any and all claims for damages and losses suffered by me and my minor child as a result of his participation in the program. I further understand that there may be risks inherent in this activity and I hereby ag to assume those risks on my behalf and on behalf of my minor child, and hold harmless Valour Life Skills Institute and the C of Richmond Department of Juvenile Justice Services, and the team, officers, employees, and agents thereof. I have read and understand that I am giving up valuable rights by signing this consent and release.

Parent or Guardian Signature _____ Date _____

Conditions that may prevent of limit your child's participation in the academy or that may require accommodation.

_____

_____

Note: Daily Attendance Sheet (one for each training session, August 22-31, 2006 & for Graduation, September 7, 2006) signed by each participant before session starts

Valour Life Skills Institute
2006 Summer Academy
Pilot Program

Attendance Sheet

August 22, 2006

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

Note: DAP used for Pre & Post Test

Developmental Assets Profile
Self-Report for Ages 11-18

See Sample DAP Attachment

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DEVELOPMENTAL ASSETS PROFILE

Self-Report for Ages 11-18

NAME / ID: _____ // _____ TODAY'S DATE: Mo: _____ Day: _____ Yr: _____

SEX: ☐ Male ☐ Female AGE: _____ GRADE: _____ BIRTH DATE: Mo: _____ Day: _____ Yr: _____

RACE/ETHNICITY (Check all that apply): ☐ American Indian or Alaska Native ☐ Asian

☐ Black or African American ☐ Hispanic or Latino/Latina ☐ Native Hawaiian or Other Pacific Islander

☐ White ☐ Other (*please specify*):

INSTRUCTIONS: Below is a list of positive things that you might have in *yourself, your family, friends, neighborhood, school, and community.* For each item that describes you **now or within the past 3 months**, check if the item is true:

Not At All or Rarely **Somewhat or Sometimes** **Very or Often** **Extremely or Almost Always**

If you do not want to answer an item, leave it blank. But please try to answer all items as best you can.

Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	I . . .
☐	☐	☐	☐	1. Stand up for what I believe in.
☐	☐	☐	☐	2. Feel in control of my life and future.
☐	☐	☐	☐	3. Feel good about myself.
☐	☐	☐	☐	4. Avoid things that are dangerous or unhealthy.
☐	☐	☐	☐	5. Enjoy reading or being read to.
☐	☐	☐	☐	6. Build friendships with other people.
☐	☐	☐	☐	7. Care about school.
☐	☐	☐	☐	8. Do my homework.
☐	☐	☐	☐	9. Stay away from tobacco, alcohol, and other drugs.
☐	☐	☐	☐	10. Enjoy learning.
☐	☐	☐	☐	11. Express my feelings in proper ways.
☐	☐	☐	☐	12. Feel good about my future.
☐	☐	☐	☐	13. Seek advice from my parents.
☐	☐	☐	☐	14. Deal with frustration in positive ways.
☐	☐	☐	☐	15. Overcome challenges in positive ways.
☐	☐	☐	☐	16. Think it is important to help other people.
☐	☐	☐	☐	17. Feel safe and secure at home.
☐	☐	☐	☐	18. Plan ahead and make good choices.
☐	☐	☐	☐	19. Resist bad influences.
☐	☐	☐	☐	20. Resolve conflicts without anyone getting hurt.
☐	☐	☐	☐	21. Feel valued and appreciated by others.
☐	☐	☐	☐	22. Take responsibility for what I do.
☐	☐	☐	☐	23. Tell the truth even when it is not easy.
☐	☐	☐	☐	24. Accept people who are different from me.
☐	☐	☐	☐	25. Feel safe at school.

PLEASE TURN OVER AND COMPLETE THE BACK.

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Note: The term "Parent(s)" means 1 or more adults who are responsible for raising you.

Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	
				I AM . . .
☐	☐	☐	☐	26. Actively engaged in learning new things.
☐	☐	☐	☐	27. Developing a sense of purpose in my life.
☐	☐	☐	☐	28. Encouraged to try things that might be good for me.
☐	☐	☐	☐	29. Included in family tasks and decisions.
☐	☐	☐	☐	30. Helping to make my community a better place.
☐	☐	☐	☐	31. Involved in a religious group or activity.
☐	☐	☐	☐	32. Developing good health habits.
☐	☐	☐	☐	33. Encouraged to help others.
☐	☐	☐	☐	34. Involved in a sport, club, or other group.
☐	☐	☐	☐	35. Trying to help solve social problems.
☐	☐	☐	☐	36. Given useful roles and responsibilities.
☐	☐	☐	☐	37. Developing respect for other people.
☐	☐	☐	☐	38. Eager to do well in school and other activities.
☐	☐	☐	☐	39. Sensitive to the needs and feelings of others.
☐	☐	☐	☐	40. Involved in creative things such as music, theater, or art.
☐	☐	☐	☐	41. Serving others in my community.
☐	☐	☐	☐	42. Spending quality time at home with my parent(s).
				I HAVE . . .
☐	☐	☐	☐	43. Friends who set good examples for me.
☐	☐	☐	☐	44. A school that gives students clear rules.
☐	☐	☐	☐	45. Adults who are good role models for me.
☐	☐	☐	☐	46. A safe neighborhood.
☐	☐	☐	☐	47. Parent(s) who try to help me succeed.
☐	☐	☐	☐	48. Good neighbors who care about me.
☐	☐	☐	☐	49. A school that cares about kids and encourages them.
☐	☐	☐	☐	50. Teachers who urge me to develop and achieve.
☐	☐	☐	☐	51. Support from adults other than my parents.
☐	☐	☐	☐	52. A family that provides me with clear rules.
☐	☐	☐	☐	53. Parent(s) who urge me to do well in school.
☐	☐	☐	☐	54. A family that gives me love and support.
☐	☐	☐	☐	55. Neighbors who help watch out for me.
☐	☐	☐	☐	56. Parent(s) who are good at talking with me about things.
☐	☐	☐	☐	57. A school that enforces rules fairly.
☐	☐	☐	☐	58. A family that knows where I am and what I am doing.

THANK YOU FOR COMPLETING THIS FORM.

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Note: DAP used to score Pre & Post Test

Developmental Assets Profile
Youth Report ---Context View
&
Youth Report ---Category Report (Total Asset Score, External Assets Scale Score, Internal Assets Scale Score)

See Sample DAP Attachment

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Date: _____ Grade: _____

VERSION 1.0

	PERSONAL	SOCIAL	FAMILY	SCHOOL	COMMUNITY	
EXCELLENT	30	30	30	30	30	EXCELLENT
	29	29	29	29	29	
	28	28	28	28	28	
	27	27	27	27	27	
	26	26	26	26	26	
GOOD	25	25	25	25	25	GOOD
	24	24	24	24	24	
	23	23	23	23	23	
	22	22	22	22	22	
	21	21	21	21	21	
FAIR	20	20	20	20	20	FAIR
	19	19	19	19	19	
	18	18	18	18	18	
	17	17	17	17	17	
	16	16	16	16	16	
LOW	15	15	15	15	15	LOW
	14	14	14	14	14	
	13	13	13	13	13	
	12	12	12	12	12	
	11	11	11	11	11	
	10	10	10	10	10	
	9	9	9	9	9	
	0-8	0-8	0-8	0-8	0-8	

PERSONAL

_____ SCALE SCORE
_____ 1. Stands up for beliefs
_____ 2. Feels in control
_____ 3. Positive self esteem
_____ 4. Avoids unhealthy
_____ 5. Enjoys reading
_____ 9. Avoids alcohol
_____ 12. Good future
_____ 14. Manages frustration
_____ 18. Plans ahead
_____ 22. Takes responsibility
_____ 23. Values honesty
_____ 27. Sense of purpose
_____ 32. Healthy habits
_____ RAW SUM (A)
_____ # OF ITEMS (B)

SOCIAL

_____ SCALE SCORE
_____ 6. Builds friendships
_____ 11. Expresses feelings
_____ 15. Overcomes challenges
_____ 16. Values helping
_____ 19. Resists pressure
_____ 20. Resolves conflicts
_____ 21. Feels valued
_____ 28. Encouraged new
_____ 33. Encouraged to help
_____ 39. Sensitive to others
_____ 43. Peer role models
_____ 45. Adult role models
_____ 51. Adult support
_____ RAW SUM (A)
_____ # OF ITEMS (B)

FAMILY

_____ SCALE SCORE
_____ 13. Advice parents
_____ 17. Safe at home
_____ 29. Family tasks
_____ 42. Time at home
_____ 47. Parents help
_____ 52. Clear family rules
_____ 53. Parents encourage
_____ 54. Family support
_____ 56. Parents talk
_____ 58. Family monitors
_____ RAW SUM (A)
_____ # OF ITEMS (B)

SCHOOL

_____ SCALE SCORE
_____ 7. Cares about school
_____ 8. Does homework
_____ 10. Enjoys learning
_____ 25. Safe at school
_____ 26. Engaged learning
_____ 38. Motivated
_____ 44. Clear school rules
_____ 49. Caring school
_____ 50. Teachers encourage
_____ 57. Fair school rules
_____ RAW SUM (A)
_____ # OF ITEMS (B)

COMMUNITY

_____ SCALE SCORE
_____ 24. Accepts others
_____ 30. Help community
_____ 31. Religious activity
_____ 34. Sport, club, group
_____ 35. Help solve problems
_____ 36. Useful roles
_____ 37. Respect others
_____ 40. Creative activities
_____ 41. Serving others
_____ 46. Safe neighbor
_____ 48. Good neighbors
_____ 55. Neighbors monitor
_____ RAW SUM (A)
_____ # OF ITEMS (B)

SCALE SCORE = (A / B) x 10 ROUND TO INTEGER

SEE USER MANUAL FOR SCORING INSTRUCTIONS

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Date: _____ Grade: ___ VERSION 1.0

DOB: _____

Total Asset Score ___

External Assets Scale Score ___

Internal Assets Scale Score ___

	EXTERNAL ASSETS				INTERNAL ASSETS				
EXCELLENT	30	30	30	30	30	30	30	30	EXCELLENT
	29	29	29	29	29	29	29	29	
	28	28	28	28	28	28	28	28	
	27	27	27	27	27	27	27	27	
GOOD	26	26	26	26	26	26	26	26	GOOD
	25	25	25	25	25	25	25	25	
	24	24	24	24	24	24	24	24	
	23	23	23	23	23	23	23	23	
FAIR	22	22	22	22	22	22	22	22	FAIR
	21	21	21	21	21	21	21	21	
	20	20	20	20	20	20	20	20	
	19	19	19	19	19	19	19	19	
LOW	18	18	18	18	18	18	18	18	LOW
	17	17	17	17	17	17	17	17	
	16	16	16	16	16	16	16	16	
	15	15	15	15	15	15	15	15	
	14	14	14	14	14	14	14	14	
	13	13	13	13	13	13	13	13	
	12	12	12	12	12	12	12	12	
	11	11	11	11	11	11	11	11	
	10	10	10	10	10	10	10	10	
	9	9	9	9	9	9	9	9	
	0-8	0-8	0-8	0-8	0-8	0-8	0-8	0-8	

I. SUPPORT

___ SCALE SCORE
___ 13. Advice parents
___ 47. Parents help
___ 48. Good neighbors
___ 49. Caring school
___ 51. Adult support
___ 54. Family support
___ 56. Parents talk
___ RAW SUM (A)
___ # OF ITEMS (B)

II. EMPOWERMENT

___ SCALE SCORE
___ 17. Safe at home
___ 21. Feels valued
___ 25. Safe at school
___ 29. Family tasks
___ 36. Useful roles
___ 46. Safe neighbor
___ RAW SUM (A)
___ # OF ITEMS (B)

III. BOUNDARIES & EXPECTATIONS

___ SCALE SCORE
___ 43. Peer role models
___ 44. Clear school rules
___ 45. Adult role models
___ 50. Teachers encourage
___ 52. Clear family rules
___ 53. Parents encourage
___ 55. Neighbors monitor
___ 57. Fair school rules
___ 58. Family monitors
___ RAW SUM (A)
___ # OF ITEMS (B)

IV. CONSTRUCTIVE USE OF TIME

___ SCALE SCORE
___ 31. Religious activity
___ 34. Sport, club, group
___ 40. Creative activities
___ 42. Time at home
___ RAW SUM (A)
___ # OF ITEMS (B)

SCALE SCORE = (A / B) X 10 ROUND TO NEAREST INTEGER

V. COMMITMENT TO LEARNING

___ SCALE SCORE
___ 5. Enjoys reading
___ 7. Cares about school
___ 8. Does homework
___ 10. Enjoys learning
___ 26. Engaged learning
___ 28. Encouraged new
___ 38. Motivated
___ RAW SUM (A)
___ # OF ITEMS (B)

VI. POSITIVE VALUES

___ SCALE SCORE
___ 1. Stands up for beliefs
___ 9. Avoids alcohol
___ 16. Values helping
___ 22. Takes responsibility
___ 23. Values honesty
___ 30. Help community
___ 32. Healthy habits
___ 33. Encouraged to help
___ 35. Help solve problems
___ 37. Respect others
___ 41. Serving others
___ RAW SUM (A)
___ # OF ITEMS (B)

VII. SOCIAL COMPETENCIES

___ SCALE SCORE
___ 4. Avoids unhealthy
___ 6. Builds friendships
___ 11. Expresses feelings
___ 18. Plans ahead
___ 19. Resists pressure
___ 20. Resolves conflicts
___ 24. Accepts others
___ 39. Sensitive to others
___ RAW SUM (A)
___ # OF ITEMS (B)

VIII. POSITIVE IDENTITY

___ SCALE SCORE
___ 2. Feels in control
___ 3. Positive self esteem
___ 12. Good future
___ 14. Manages frustration
___ 15. Overcomes challenges
___ 27. Sense of purpose
___ RAW SUM (A)
___ # OF ITEMS (B)

SEE MANUAL FOR SCORING INSTRUCTIONS

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Note: Evaluation Forms are completed by each trainer at the end of each training session (i.e., one for August 22-31, 20006, equals a total of eight Evaluation Forms)

Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/22/06

Trainers: Rev Michael Sanders_____ Leroy (Able) Stanford_____ Chuck Green _____

TRAINING SESSION

1. What I liked the most about the program/workshop?

2. What I liked the least about the program?

3. How could the program be improved?

VLI's Training Sessions #1
Monday – August 22, 2006
1:00 a.m. – 2:30 p.m.

LESSON PLAN

"A New Attitude Towards School"

Subject(s):

- Introductions & Expectations
- Explanation of Pre-Test
- Pre-Test
- Evaluation

Duration: 90 minutes

Description:
Introductions of trainers and participants; expectations of "A New Attitude About School" program; and an explanation of the Developmental Assets Profile (Pre-test) process. The Pre-test is used to assess the perceptions of each participant towards school attendance and schoolwork, before the intervention training model.

Goals:

1. Each participant begins developing rapport and respect for the trainers and fellow participants.

2. Each participant develops a sense of safe space and comfort level with the training environment.

Objectives:

1. Participants are attentive and respectful to trainers and fellow participants.
2. Participants understand the expectations of "A New Attitude About School" program.
3. Participants will be able to take and complete the Pre-Test
4. Participants will be able to share their personal story and listen as others share their stories.
5. Participants will be able to complete a Program Evaluation Form.

Materials:

- Paper and pencils
- Flip Chart
- Markers
- Folders

Procedure:

Open with prayer by one of the trainers. Participants sign in. "Thought for Today" shared with participants. Overview of program and expectations are presented. Participants introduce themselves. Participants administered a Pre-Test that will be used to measure their perceptions toward school attendance and schoolwork. Close with prayer by a volunteer. Participants and Trainers complete a Program Evaluation Form at the end of class.

Assessment:

How well did the participants behave during the introductions and explanation about program expectations? Did they raise their hands and wait to be called on? Did they respect each other's ideas? Assess each participant Pre-Test. Did they answer each question? Where they attentive or just going through the motions?

VLI's Training Sessions #2

Tuesday – August 23, 2006
1:00 a.m. – 2:30 p.m.

LESSON PLAN

"A New Attitude Towards School"

Subject(s):

- Telling Your Personal Story

Duration: 90 minutes

Description:
This lesson focuses on building rapport and respect for trainers and participants through the sharing of each person's personal story.

Goals:

1. To have participants develop an awareness for the trainers, fellow participants and themselves.
2. For participants to begin developing trust and respect for themselves and others.
3. Begin the process of establishing the credibility of the trainers with each participant.

Objectives:

1. Participants will be able to understand the need for telling their personal story.
2. Participants will be able to listen respectfully to others personal stories.
3. Participants will be able to complete a Program Evaluation Form.

Materials:

- Paper and pencils
- Flip Chart
- Markers
- Folders

Procedure:

Open with prayer by one of the trainers. Participants sign in. "Thought for Today" shared with participants. Overview of the day's training and expectations are presented. Trainers then participants tell their personal stories. After everyone tells their personal story, an open and honest discussion about issues around school attendance and schoolwork are critical to one's future, will follow until 10 minutes before the end of class. Close with prayer by a volunteer. Participants and Trainers complete a Program Evaluation Form at the end of class.

Assessment:

How well did the participants behave during the telling of personal stories? Where they engaged and involved in the open discussion and dialogue session? Did they raise their hands and wait to be called on? Did they respect each other's ideas? Assess each participants understanding of importance of having a positive attitude toward school attendance and schoolwork.

VLI's Training Sessions # 3

Wednesday – August 24, 2006
1:00 p.m. – 2:30 p.m.

LESSON PLAN

"A New Attitude Towards School"

Subject(s):

- Who are you?
- What do you want to be when you grow up?
- Who are your heroes?
- Whose hero do you want to be?

Duration: 90 minutes

Description:
This lesson focuses on each participant's worldview, values and perceptions towards their future and the role the necessity of a quality education.

Goals:

1. To have participants begin to dream again about their future aspirations.
2. To have participants realize the role education plays in their lives and in their futures
3. To recognize the importance of setting and establishing educational goals.

Objectives:

1. Participants will begin the process of self-discovery.
2. Participants will learn about various career paths and options.
4. Participants will understand the importance of heroes and being a hero to loved ones
5. Participants will be able to engage in open and honest dialogue.

Materials:
- Paper and pencils
- Flip Chart
- Markers
- Folders

Procedure:

Open with prayer by one of the trainers. Participants sign in. "Thought for Today" shared with participants. Overview of the day's training and expectations are presented. Trainers and participants address the topics in today's lesson plan. Who are you? What do you want to be when you grow up? Who are your heroes? And whose hero do you want to be? Engage in an open and honest dialogue and role playing about the importance of each topic, until 10 minutes before the end of class. Close with prayer by a volunteer. Participants and Trainers complete a Program Evaluation Form at the end of class.

Assessment:

Where participants evolved and engaged during class? How did they respond to each subject matter? Did they find the topics interesting and relevant? Did they raise their hands and wait to be called on? Did they respect each other's ideas? Assess each participants understanding of the topics and the impact, if any, on the participant's perceptions about self and their education.

VLI's Training Sessions #4

Thursday – August 25, 2006
1:00 a.m. – 2:30 p.m.

LESSON PLAN

"A New Attitude Towards School"

Subject(s):

- Straight talk about school

Duration: 90 minutes

Description:
This lesson focuses on straight talk about school, the importance of school attendance, schoolwork and the value of a quality education.

Goals:

1. To have participants develop an appreciation of the importance of school.
2. For participants to recognize the need to being a life long learner.

Objectives:

1. Participants will be able to understand the importance of school.
2. Participants will be able to understand the need for being a life long learner.
3. Participants will be able to understand value of reading, studying and homework.
4. Participants will be able to role-play and engage in "straight talk" dialogue.

Materials:

- Paper and pencils
- Flip Chart
- Markers
- Folders
- DVD Player
- TV
- Video Clip: Sister Act Two

Procedure:

Open with prayer by one of the trainers. Participants sign in. "Thought for Today" shared with participants. Overview of the day's training and expectations are presented. View video clip of "Sister Act Two". Engage in "Straight Talk" about school, school attendance, class behavior, schoolwork, and the importance of school and learning, until 10 minutes before the end of class. Close with prayer by a volunteer. Participants and Trainers complete a Program Evaluation Form at the end of class.

Assessment:

Where the participants excited about watching the video clip of "Sister Act Two"? How receptive where they to "Straight Talk" about the various topics? Did they engage in role-playing and open dialogue? Did they raise their hands and wait to be called on? Did they respect each other's ideas? Assess each participant's understanding of the importance of being a life long learner, the value of school, education, and the power in being smart.

VLI's Training Sessions #5

Monday -August 28, 2006
1:00 p.m. – 2:30 p.m.

LESSON PLAN

"A New Attitude Towards School"

Subject(s):

- Handling Stress & Managing Conflict

Duration: 90 minutes

Description:
This lesson focuses on the importance of handling stress and managing conflict at school and at home.

Goals:

1. To have participants develop an appreciation for handling stress.
2. For participants to recognize the need for managing conflict

Objectives:

1. Participants will be able to understand the need for handling stress.
2. Participants will be able to understand the need for managing conflict.
3. Participants will be able to understand value of managing difficult people & situations.
4. Participants will be able to understand the "Personal Power Rule."

Materials:

- Paper and pencils
- Flip Chart
- Markers
- Folders
- CD Player
- "It's Like a Jungle Sometimes!" – Rapper Curtis Blow

Procedure:

Open with prayer by one of the trainers. Participants sign in. "Thought for Today" shared with participants. Overview of the day's training and expectations are presented. Play "It's Like a Jungle Sometimes!" to open up training and "Straight Talk" about handling stress, managing difficult people and situations, and the Personal Power Rule until 10 minutes before the end of class. Close with prayer by a volunteer. Participants and Trainers complete a Program Evaluation Form at the end of class.

Assessment:

How well did the participants respond to the "old school" rap song (the song is almost 20 years old)? Did they see the generational connections and realize that their situation is not new? How did they respond to the handling stress tips section? Did they fully understand the power of managing their Personal Power? Where they engaged and involved? Did they raise their hands and wait to be called on? Did they respect each other's ideas? Assess each participants understanding of the importance of managing their Personal Power which is the key to handling stress and dealing with difficult people and situations.

VLI's Training Sessions #6

Tuesday – August 29, 2006
1:00 p.m. – 2:30 p.m.

LESSON PLAN

"A New Attitude Towards School"

Subject(s):

- Relationships

Duration: 90 minutes

Description:
This lesson focuses on developing and maintaining healthy relationships with others and being ones own best friend.

Goals:

1. To have participants develop an appreciation for establishing and maintaining healthy relationships.
2. For participants to recognize the need for taking a different approach to who they call friend.

Objectives:

1. Participants will be able to understand the importance of establishing and maintaining healthy relationships.
2. Participants will be able to understand the consequences of their choices.
3. Participants will be able to understand the four rules for evaluating people in their lives.
4. Participants will be able to role-play and engage in open and honest dialogue.

Materials:

- Paper and pencils
- Flip Chart
- Markers
- Folders

Procedure:

Open with prayer by one of the trainers. Participants sign in. "Thought for Today" shared with participants. Overview of the day's training and expectations are presented. Engage participants in the importance and role of relationships. Walk them through the four rules for evaluating people in their lives and encourage them to make healthy choices about who they "hang with" and the consequences of the choices they make, until 10 minutes before the end of class. Close with prayer by a volunteer. Participants and Trainers complete a Program Evaluation Form at the end of class.

Assessment:

How receptive where the participants to the idea of evaluating the people in their lives? Did they embrace or reject the idea of being more selective about who they "hang with" and who they call friend? Did they welcome the four rules for developing and maintaining healthy relationships? Where they engaged and involved? Did they raise their hands and wait to be called on? Did they respect each other's ideas? Assess the impact of the class on each participant.

VLI's Training Sessions #7

Wednesday – August 30, 2006
1:00 p.m. – 2:30 p.m.

LESSON PLAN

"A New Attitude Towards School"

Subject(s):

- Putting It All Together: I am a Man!

Duration: 90 minutes

Description:
This lesson focuses on developing and implementing a new attitude about school attendance, schoolwork and value of a quality education.

Goals:

1. To have participants embrace the need for a new and positive attitude toward school attendance and schoolwork.
2. For participants to recognize the need for beginning the journey into manhood and taking responsibility for their education and their future.
3. Each participant pledge to develop a new attitude about school.

Objectives:

1. Participants will be able to understand the importance of developing a positive attitude towards school attendance and schoolwork.
2. Participants will be able to understand the consequences of their choices and the need to make healthy choices.
3. Participants will be able to take the first step in their journey from boys to men and the need to attain a quality education for a productive future.

Materials:

- Paper and pencils
- Flip Chart
- Markers

- Folders
- African drum

Procedure:

Open with prayer by one of the trainers. Participants sign in. "Thought for Today" shared with participants. Overview of the day's training and expectations are presented. Today's session is about putting it all together and beginning the journey from being a boy to being a young man. An overview of the covered topics helps participants understand that manhood requires taking responsibility, and preparing for a constructive future. "Straight Talk" about a value of a quality education is essential. School takes center stage and is critical to ones future earning power and abilities. This role-playing and dialogue continues until 10 minutes before the end of class. The session is closed with prayer by a volunteer. Participants and Trainers complete a Program Evaluation Form at the end of class.

Assessment:

How receptive where the participants to the training? Did they embrace or reject the ideas and concepts? What did they think about the journey from boys to men and the consequences of them dedicated themselves to a quality education, and the ramifications of failing to do so. Where their demeanor and attitudes towards school attendance and schoolwork positive or negative? Did you recognize any noticeable changes in the participants? Assess the impact of the class on each participant.

VLI's Training Sessions #8

Thursday – August 31, 2006
1:00 p.m. – 2:30 p.m.

LESSON PLAN

"A New Attitude Towards School"

Subject(s):

- Post-Test & Graduation details

Duration: 90 minutes

Description:
This lesson focuses on the Post-Test and handling graduation details. The Developmental Assets Profile (Post-test) process is explained and reviewed. The Post-test is used to assess the perceptions of each participant towards school attendance and schoolwork, after the intervention training model.

Goals:

1. Each participant understands the Post-test process and expectations.
2. Each participant is clear about graduation details, i.e., time, place, dress code etc..

Objectives:

1. Participants are attentive and respectful to trainers and fellow participants.
2. Participants understands and completes the Post-Test.
3. Participants able to understand graduation details and timeframe.
4. Participants will be able to complete a Program Evaluation Form.

Materials:

- Paper and pencils
- Flip Chart
- Markers
- Folders

Procedure:

Open with prayer by one of the trainers. Participants sign in. "Thought for Today" shared with participants. Overview of program and expectations are presented. Participants administered a Pre-Test that will be used to measure their perceptions toward school attendance and schoolwork, after the intervention plan. Participants are clear on graduation details. Close with prayer by a volunteer. Participants and Trainers complete a Program Evaluation Form at the end of class.

Assessment:

How well did the participants behave during the instructions and administering of the Post-Test? Did they raise their hands and wait to be called on? Did they respect each other's ideas? Assess each participant's Post -Test. Did they answer each question? Where they attentive or just going through the motions?

Note:
The graduation is a celebration of the participant's successful completion of the program and to plant the seeds of future academic accomplishments!

APPENDIX E

TRAINING MANUAL

Valour Life Skills Institute
2006 Summer Academy
Pilot Program

Collaboration Project
With
Richmond's Truancy Reduction and Prevention Program (TRAPP)
Highland Park Neighborhood

"A New Attitude Towards School"
Trainer's Manual

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VLI Training Session # 1

The Journey Begins...August 22, 2006

1:00-1:10	Prayer & Introductions
1:10:1:15	Pick Your Shape & Give Away's
1:15:1:25	Explanation of Pre-Test
1:25:2:10	Pre-Test
2:10-2:20	Prayer Rap Up
2:20-2:30	Evaluations

Three Types Of People

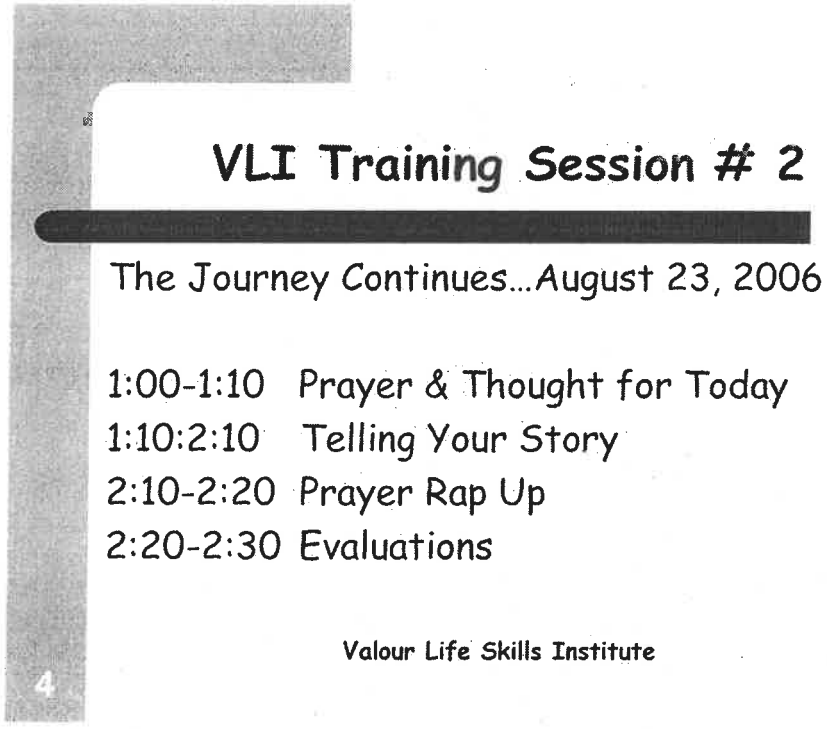
Those who live in the past
Those who live for tomorrow
&
Those who have enough guts
to go for it

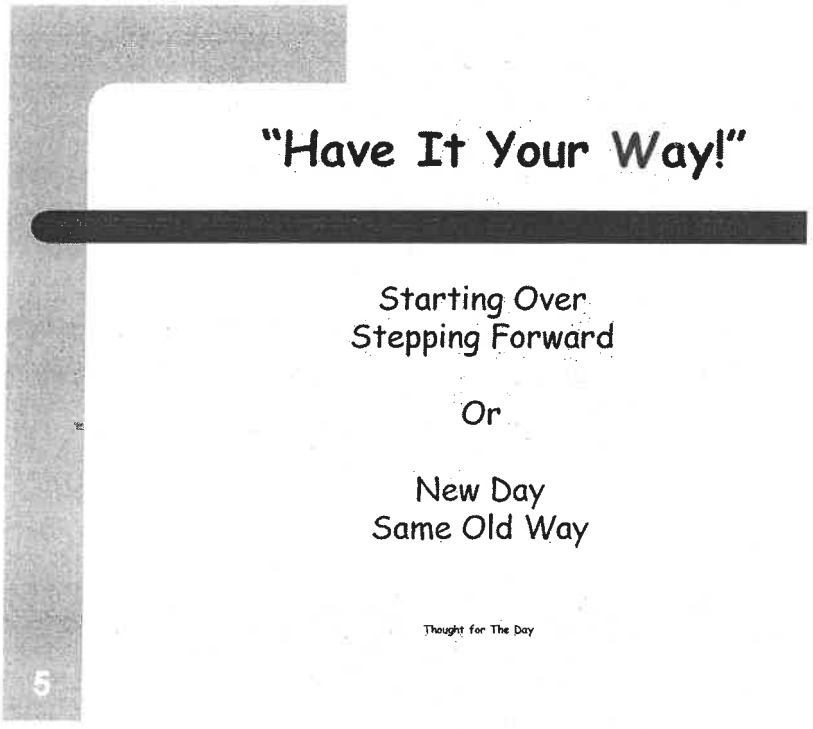
Today!

Got Any Guts?

Thought for The Day

3


VLI Training Session # 2
The Journey Continues...August 23, 2006
1:00-1:10 Prayer & Thought for Today
1:10:2:10 Telling Your Story
2:10-2:20 Prayer Rap Up
2:20-2:30 Evaluations
Valour Life Skills Institute
4


"Have It Your Way!"
Starting Over
Stepping Forward
Or
New Day
Same Old Way
Thought for The Day
5

Trainer's Page

1. Each person is to share what they still or used to want to be when they grew up.
2. Encourage them to remember what they wanted to be when they were little boys.
3. Tell them some of the things you wanted to be
4. Tell them that everything in life begins with a dream.
5. Tell them it is not too late to begin again. To dream about what they want to be.
6. Tell them there are so many things no one ever thinks about being.
7. Share the list. Telling them about the cool things with the jobs/careers from work hours, vacations, money, pride etc. Explain so called every day jobs are often fun, exciting, rewarding and safe.

Telling Your Story

Everybody has a story. Their personal story. Sometimes the story is boring, funny, interesting, sad, scary, all of the above. The most important thing is your story is about you, your life, and for as long as you live you have the power to shape your story. To turn your story into one you can be proud of. Most important of all, your personal story can be helpful to others. Your story needs to be shared to help others, help you, and to get rid of things that may be holding you back such as shame, guilt, and fear. Tell your story, then take this two week journey together adding some new powerful stuff to your life's story.

VLI Training Session # 3

The Journey Continues...August 24, 2006

3:30-3:40	Prayer & Thought for Today
3:40-4:00	Who Are You?
4:00-4:15	What Do Want To Be When You Grow Up?
4:15-4:30	Who Are Your Heroes?
4:30-4:45	Whose Hero Do You Want To Be?
4:45-4:50	Prayer Rap Up
4:50-5:00	Evaluations

Valour Life Skills Institute

8

Change It!

Maya Angelou said...

If You Don't Like Something
Change It.
If You Can't Change It,
Change Your Attitude!

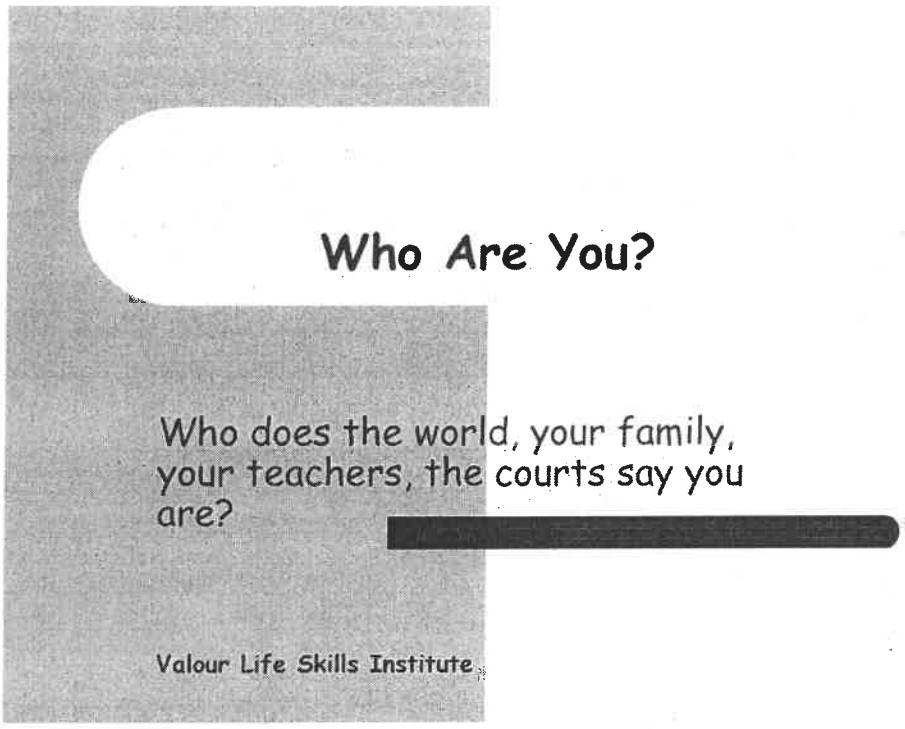
Quote for The Day

9

Trainer's Page

1. Have the participants describe what a Hero is.

2. Then you give them the description of a Hero.
3. You then go on to explain that most of us have heroes. Not heroes on TV but real life ones who touch our lives and make a difference. A teacher, friend, family member, someone you read about that made a big difference in your life.
4. Each of you give an example of a personal hero.
5. Explain that a hero is someone who is smart, kind, caring, strong, honest, bold, different. Most of all they are remembered and talked about.
6. Have them tell you who there heroes are.
7. Have them tell you one person they want to be a hero for (mom, little brother, neighbor hood)
8. What do they want to be remembered for as a hero?


Who Are You?
Who does the world, your family, your teachers, the courts say you are?
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What Do You Want To Be When You Grow Up?

The BIG Question?

If you didn't have to worry about money, what other people thought, how much education you needed

What would you do in life?

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12

People Just Like You....

Became...

FBI Agents Firemen Talent Agents Psychologists
Surgical Technicians Pharmacy Technicians
Doctors Dentist Artist Inventors Morticians Salesmen
Lawyers Electricians Scientists Engineers
Plumbers Zoo Keepers Veterinarians Politicians Nurses
Chefs Entrepreneurs Tailors Talent Managers
Writers Poets Dancers Ophthalmologists Teachers Professors Designers
News Reporters Astronauts
Astronomers TV Talk Show Hosts Actors Musicians
Pharmacists
Disc Jockeys College Presidents Pilots Air Traffic Controllers Computer Professionals

Cruise Ship Staff Train Conductors Painters Roofers Physical Therapist

Chiropractors Truck Drivers Limousine Drivers Hotel Bellmen
Travel Agents Banquet Staff Auto Mechanics Financial Advisors
CPA's Concert Promoters Managers Directors Vice Presidents
Trainers/Facilitators Preachers Rap Stars Comedians Professional Athletes

VLI Training Session # 4

The Journey Continues...August 25, 2006

1:00-1:10	Prayer & Thought for Today
1:10-1:20	Video Clip - Sister Act Two
1:20-2:15	Straight Talk About School
2:15-2:20	Prayer Rap Up
2:20-2:30	Evaluations

Valour Life Skills Institute

14

Just Do It!

Nike said it best...

"Just Do it"!
Stay in school, Stay Focused,
Don't Ever Give Up On
YOU!

Thought for The Day

Valour Life Skills Institute

15

Straight Talk About School

- Video (Sister Act Two)
- Discussion - How do you behave in class?
- Why?
- How are you going to handle going back to
- school?

Valour Life Skills Institute

16

The Key To Your Dreams Is...

Learning

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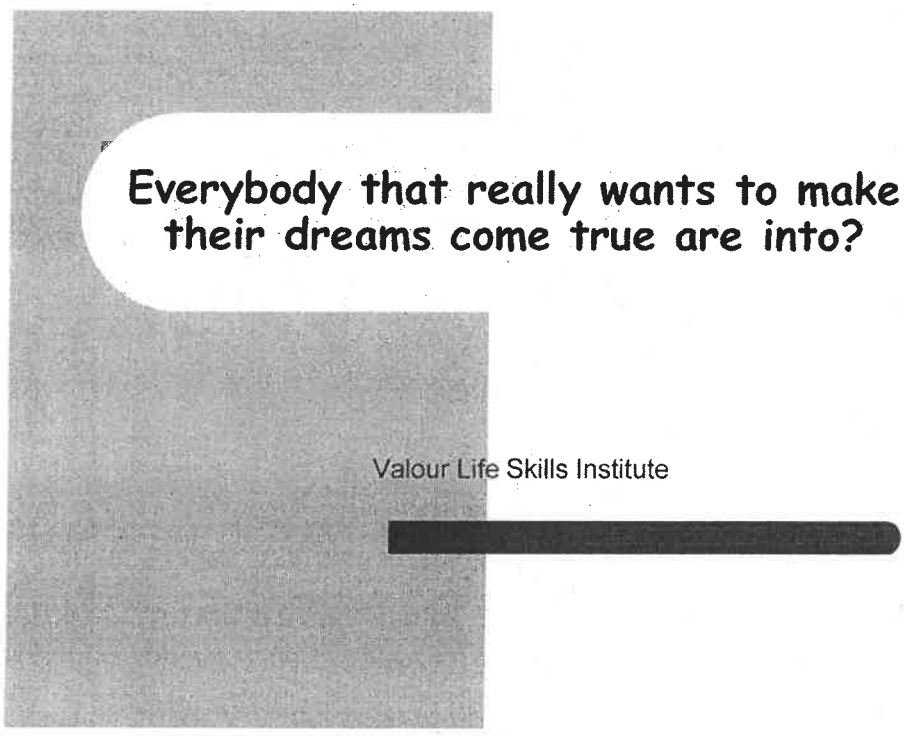
17

The Key To Your Dreams Is...

Learning

Valour Life Skills Institute

17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Valour Life Skills Institute

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On The Job Training Self Study
Apprenticeship Online Courses
Adult College Mentors

Valour Life Skills Institute

19

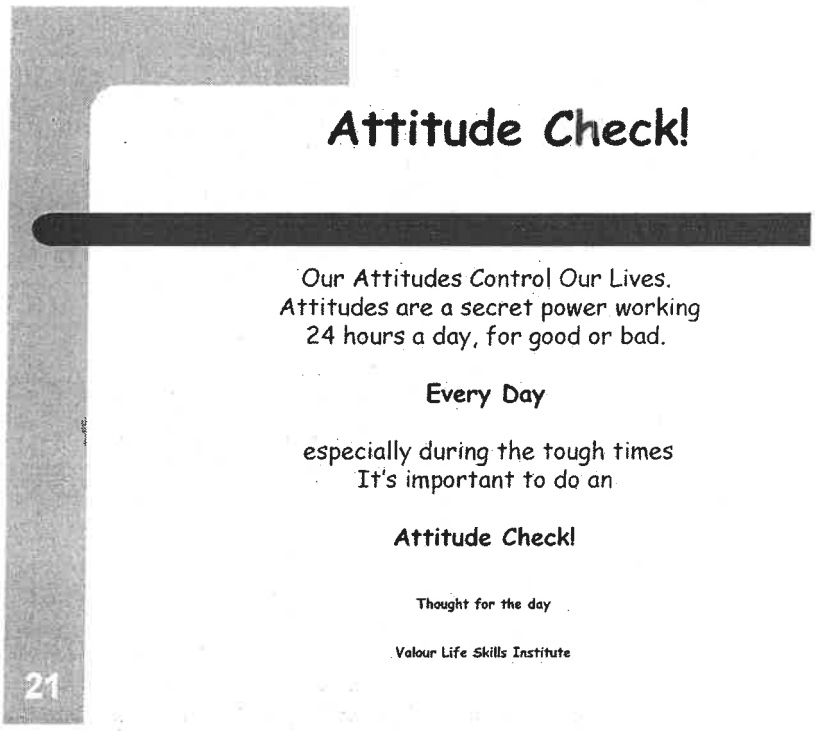
VLI Training Session # 5

The Journey Continues...August 28, 2006

1:00-1:10	Prayer & Thought for Today
1:10-1:40	It's Like A Jungle Sometimes!
1:40-2:15	Handling The Stress
2:15-2:20	Prayer Rap Up
2:20-2:30	Evaluations

Valour Life Skills Institute

20


Attitude Check!
Our Attitudes Control Our Lives.
Attitudes are a secret power working
24 hours a day, for good or bad.
Every Day
especially during the tough times
It's important to do an
Attitude Check!
Thought for the day
Valour Life Skills Institute
21

Don't Take Me Over The Edge!

It's Like a Jungle Sometimes!

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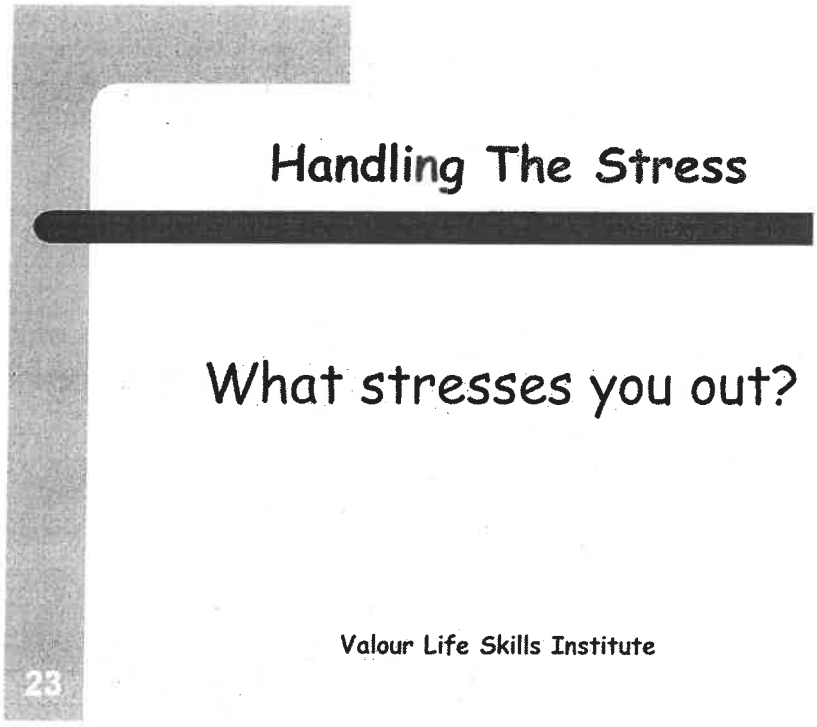
22


Handling The Stress
What stresses you out?
Valour Life Skills Institute
23

Handling The Stress

Definition of Stress

Physical, emotional or mental pressure. Anything that makes one nervous, tired, uncomfortable, angry, embarrassed, afraid, or causes loss.

Conflict
Managing Difficult People & Situations

Stress leads to conflict and can lead to a lifetime of problems! When the pressure is high people react, they get impatient, angry, defensive, mean, and destructive.

Or

They can stop, think, and handle themselves like men. Conflict is sometimes unavoidable and happens simply because people are different. You see things one way and someone sees them another.

Whatever the reason's, YOU must learn how to handle conflict.

You Must Not Give Up Your Power!

Tips for handling Stress

- ✓ Check your attitude.
- ✓ Don't Tease.
- ✓ Don't talk about somebody's momma, woman, baby or house.
- ✓ If you are in the wrong, admit and quit it.
- ✓ Watch your facial expressions.
- ✓ Watch your body language.
- ✓ Don't talk trash about the other person.
- ✓ Don't brag to others about what happened.
- ✓ Learn to LISTEN.
- ✓ Don't but in or try to cut someone off when they are angry.
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- ✓ Don't threaten
- ✓ Don't try to make the other person look bad when you are right.
- ✓ Apologize when wrong.
- ✓ Accept apologies.
- ✓ Be Man Enough To Walk Away!

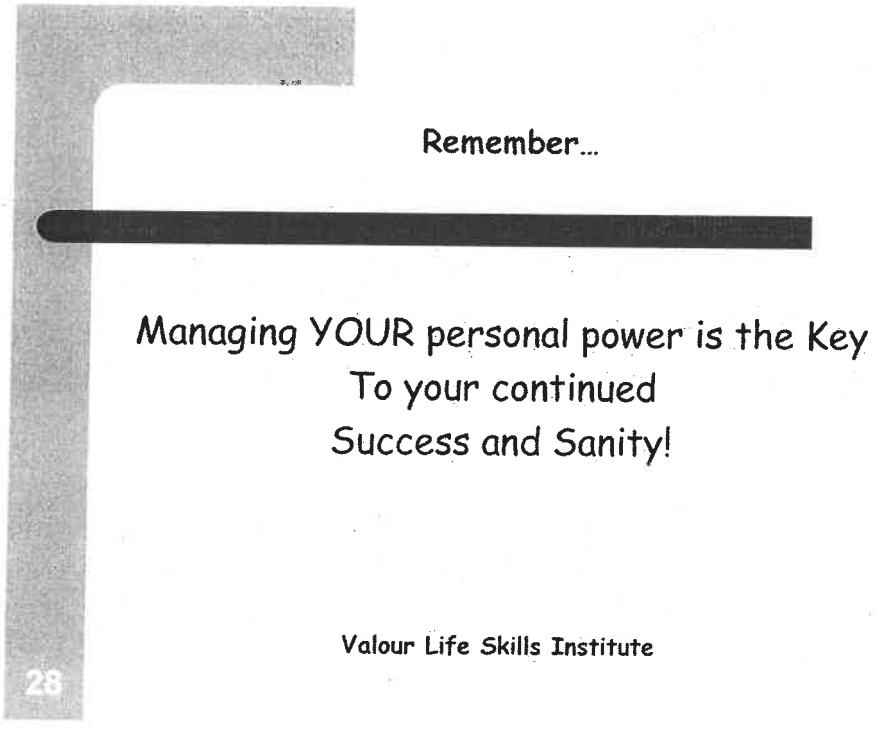
Personal Power Rule

You cannot change people, places, or things, but...

You can always manage the way you allow people, places, and things to affect you!

Valour Life Skills Institute

27


Remember...
Managing YOUR personal power is the Key
To your continued
Success and Sanity!
Valour Life Skills Institute
28

VLI Training Session # 6

The Journey Continues...August 29, 2006

1:00-1:05	Prayer & Thought for Today
1:05-1:50	**Relationships** (Family, Friends, Teachers, Girlfriends, Children)
1:50-2:05	You, Your Own Best Friend
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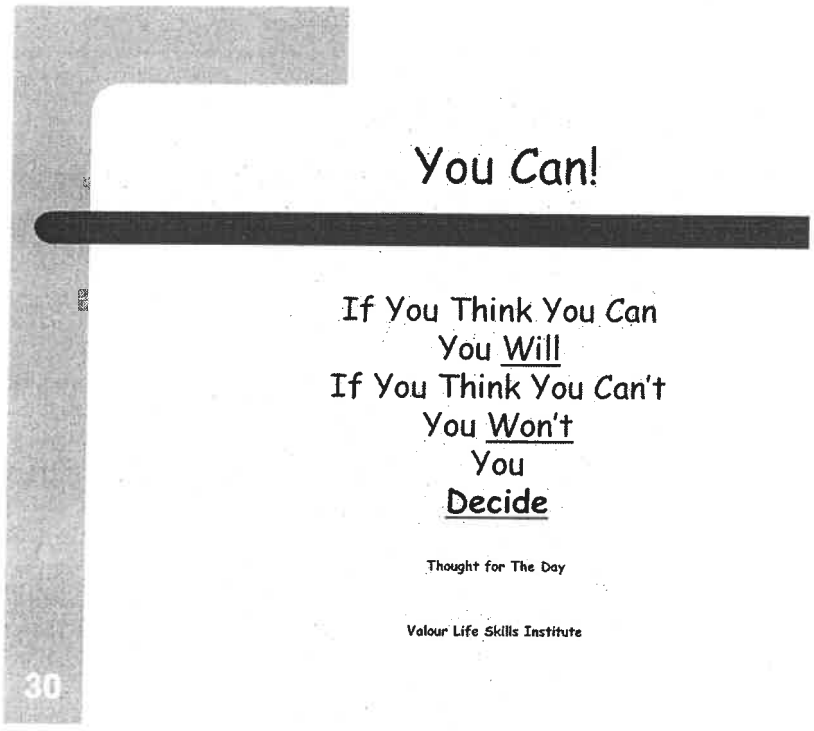
2:20-2:30	Evaluations


You Can!
If You Think You Can
You Will
If You Think You Can't
You Won't
You
Decide
Thought for The Day
Valour Life Skills Institute
30

Stay In School!

Often the choice to stay in school or drop out is made based on your relationships!

Young people who have supportive relationships with family, friends, teachers, or girlfriends stay in school the longest.

Those who don't quit school earlier.

If you don't have supportive relationships, your boys have stopped going to class, your girl cuts all the time, your teacher is not in control of the class and acts like they don't care,

then you must become your own best friend and do everything you can to not quit, but stay in school!

Valour Life Skills Institute

Who You Hanging With?

Every person in your life either...

Adds
Subtracts
Multiplies
Divides

VLI Training Session # 7

The Journey Continues...August 30, 2006

1:00-1:05	Prayer & Thought for Today
1:05-1:10	I Am Man - Drum Declaration
1:10-1:40	Boys To Men
1:40-2:00	Definition of Boys Vs Men
2:00-2:15	Rites of Passage - Beginning Journey Into Manhood
2:15-2:20	Prayer Rap Up
2:20-2:30	Evaluations

Don't Believe The Hype!

Getting a GED is easy
Getting a GED is better
Getting a GED is good enough

Here's The Real Deal...

Getting a GED is Harder Than Getting a High school Diploma!

Thought for The Day

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Boys To Men

Boys Are

young, innocent, easily influenced, immature, impatient, quick to judge, emotional, daring, lacking wisdom, insecure, rude, irresponsible, interested in having fun, looking good, what's hip, what others think, chasing girls, playing sports, hanging out, dreamers, Baby daddies, broke, lazy, playas, hustlers, disrespectful, dishonest, undependable.

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Boys To Men cont.

Men Are

young, not easily influenced, mature, patient, not quick to judge,
emotional, daring, have wisdom, secure, polite, responsible,
interested in family, having fun,
looking good, what's hip, playing sports,
spending time with friends,
making a difference, dreamers & doers
planners, fathers not daddies, practice safe sex
caring, respectful, employed, role models, heroes.

Rites of Passage

Close with each participant going to the drum and stating...

I am growing, I am learning, I am responsible,
I am respectful, I am maturing,
I am on my way to manhood!

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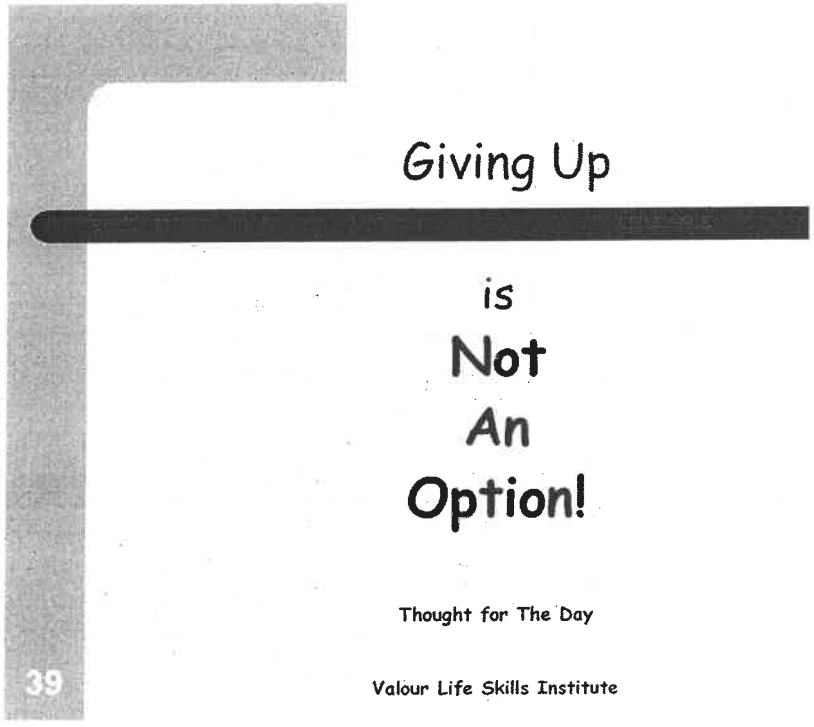
VLI Training Session # 8

The Journey Continues...August 31, 2006

1:00-1:05	Prayer & Thought for Today
1:05-1:15	Explanation of Post-Test
1:15-2:00	Post-Test
2:00-2:10	Graduation Details
2:10-2:20	No Longer Blind and Handcuffed!
2:20-2:25	Prayer Rap Up
2:25-2:30	Evaluations


Giving Up
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Valour Life Skills Institute
2006 Summer Academy
Pilot Program

Collaboration Project
With
Richmond's Truancy Reduction and Prevention Program (TRAPP)
Highland Park Neighborhood

"A New Attitude Towards School"
Student's Manual

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VLI Training Session # 1

The Journey Begins...August 22, 2006

1:00-1:10	Prayer & Introductions
1:10:1:15	Pick Your Shape & Give Away's
1:15:1:25	Explanation of Pre-Test
1:25:2:10	Pre-Test
2:10-2:20	Prayer Rap Up
2:20-2:30	Evaluations

Three Types Of People

Those who live in the past
Those who live for tomorrow
&
Those who have enough guts
to go for it

Today!

Got Any Guts?

Thought for The Day

3

VLI Training Session # 2

The Journey Continues...August 23, 2006

1:00-1:10 Prayer & Thought for Today
1:10:2:10 Telling Your Story
2:10-2:20 Prayer Rap Up
2:20-2:30 Evaluations

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4

"Have It Your Way!"

Starting Over
Stepping Forward

Or

New Day
Same Old Way!

Thought for The Day

Telling Your Story

Everybody has a story. Their personal story. Sometimes the story is boring, funny, interesting, sad, scary, all of the above. The most important thing is your story is about you, your life, and for as long as you live you have the power to shape your story. To turn your story into one you can be proud of. Most important of all, your personal story can be helpful to others. Your story needs to be shared to help others, help you, and to get rid of things that may be holding you back such as shame, guilt, and fear. Tell your story, then take this two week journey together adding some new powerful stuff to your life's story.

VLI Training Session # 3

The Journey Continues...August 24, 2006

3:30-3:40	Prayer & Thought for Today
3:40-4:00	Who Are You?
4:00-4:15	What Do Want To Be When You Grow Up?
4:15-4:30	Who Are Your Heroes?
4:30-4:45	Whose Hero Do You Want To Be?
4:45-4:50	Prayer Rap Up
4:50-5:00	Evaluations

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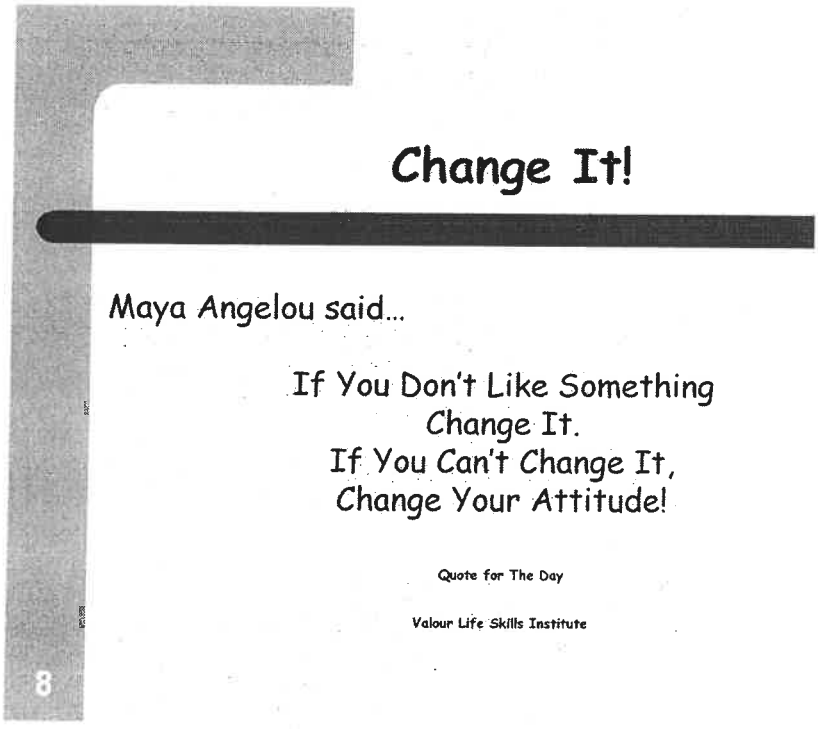
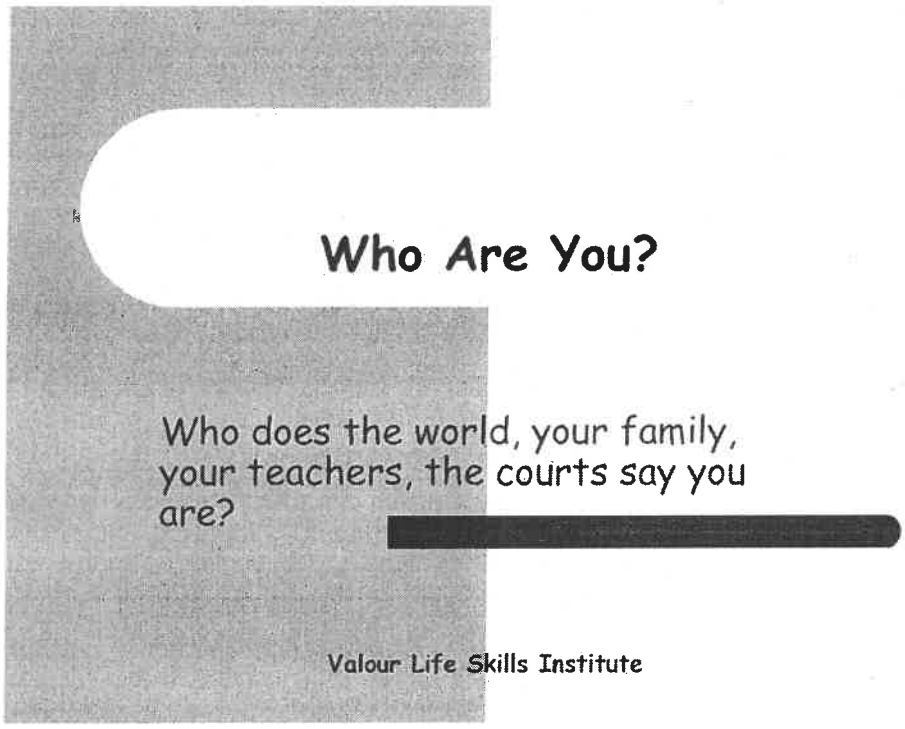

Change It!
Maya Angelou said...
If You Don't Like Something
Change It.
If You Can't Change It,
Change Your Attitude!
Quote for The Day
Valour Life Skills Institute
8


Who Are You?
Who does the world, your family, your teachers, the courts say you are?
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What Do You Want To Be When You Grow Up?

The BIG Question?

If you didn't have to worry about money, what other people thought, how much education you needed

What would you do in life?

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10

People Just Like You....

Became...

FBI Agents Firemen Talent Agents Psychologists
Surgical Technicians Pharmacy Technicians
Doctors Dentist Artist Inventors Morticians Salesmen
Lawyers Electricians Scientists Engineers
Plumbers Zoo Keepers Veterinarians Politicians Nurses
Chefs Entrepreneurs Tailors Talent Managers
Writers Poets Dancers Ophthalmologists Teachers Professors Designers
News Reporters Astronauts
Astronomers TV Talk Show Hosts Actors Musicians
Pharmacists
Disc Jockeys College Presidents Pilots Air Traffic Controllers Computer Professionals

Cruise Ship Staff Train Conductors Painters Roofers Physical Therapist

Chiropractors Truck Drivers Limousine Drivers Hotel Bellmen
Travel Agents Banquet Staff Auto Mechanics Financial Advisors
CPA's Concert Promoters Managers Directors Vice Presidents
Trainers/Facilitators Preachers Rap Stars Comedians Professional Athletes

VLI Training Session # 4

The Journey Continues...August 25, 2006

1:00-1:10	Prayer & Thought for Today
1:10-1:20	Video Clip - Sister Act Two
1:20-2:15	Straight Talk About School
2:15-2:20	Prayer Rap Up
2:20-2:30	Evaluations

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13

Straight Talk About School

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The Key To Your Dreams Is...

Learning

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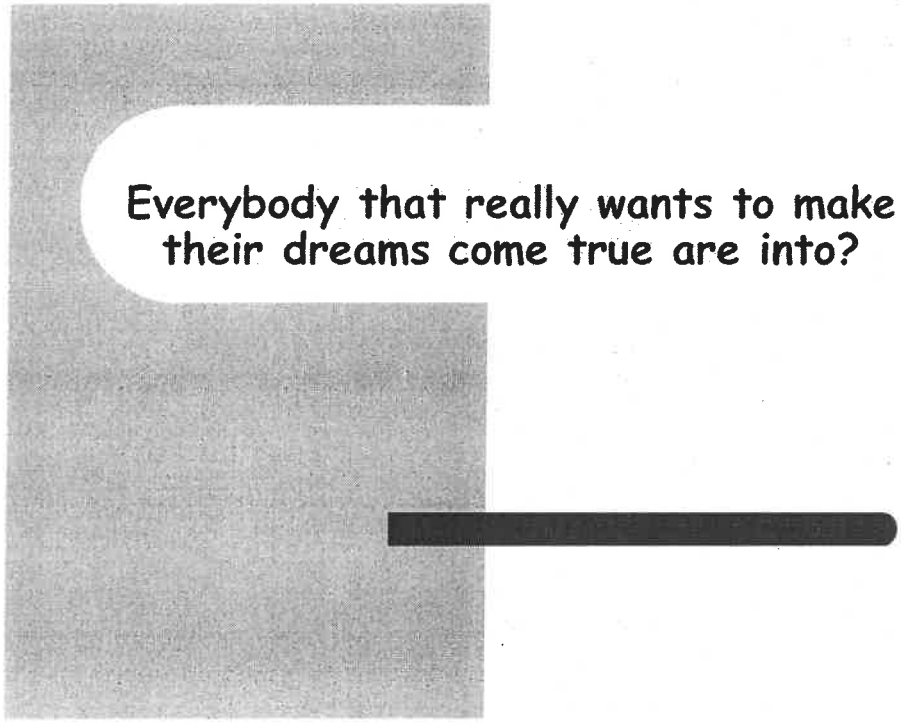
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Types of Learning

Traditional School Trade Schools
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Apprenticeship Online Courses
Adult College Mentors

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VLI Training Session # 5

The Journey Continues...August 28, 2006

1:00-1:10	Prayer & Thought for Today
1:10-1:40	It's Like A Jungle Sometimes!
1:40-2:15	Handling The Stress
2:15-2:20	Prayer Rap Up
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Attitudes are a secret power working
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Every Day

especially during the tough times
It's important to do an

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Thought for the day

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Don't Take Me Over The Edge!

It's Like a Jungle Sometimes

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Handling The Stress

What stresses you out?

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22

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Physical, emotional or mental pressure. Anything that makes one nervous, tired, uncomfortable, angry, embarrassed, afraid, or causes loss.

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Managing Difficult People & Situations

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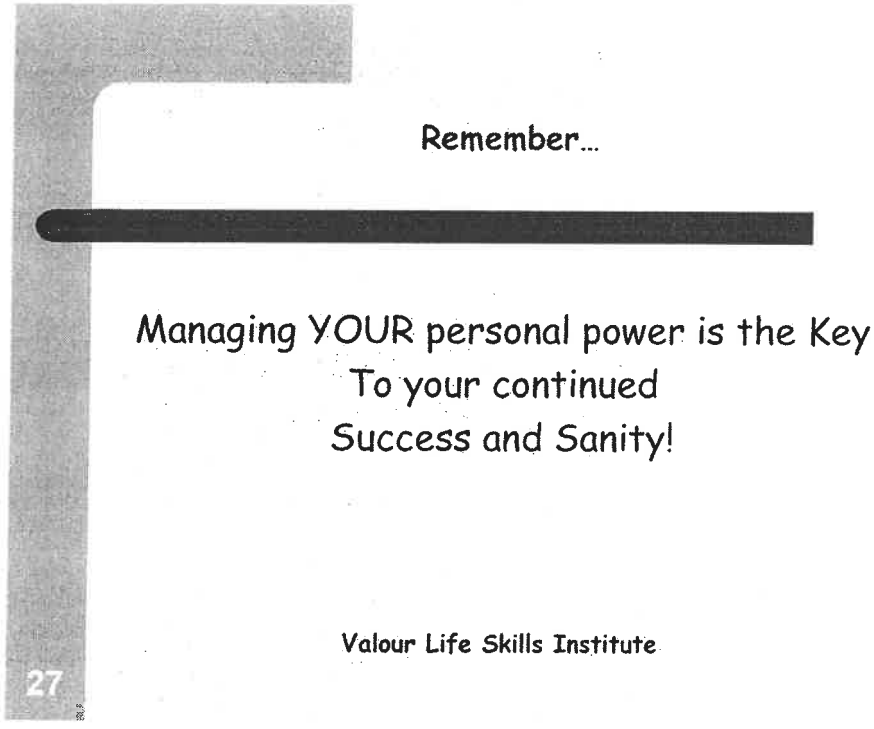
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Valour Life Skills Institute
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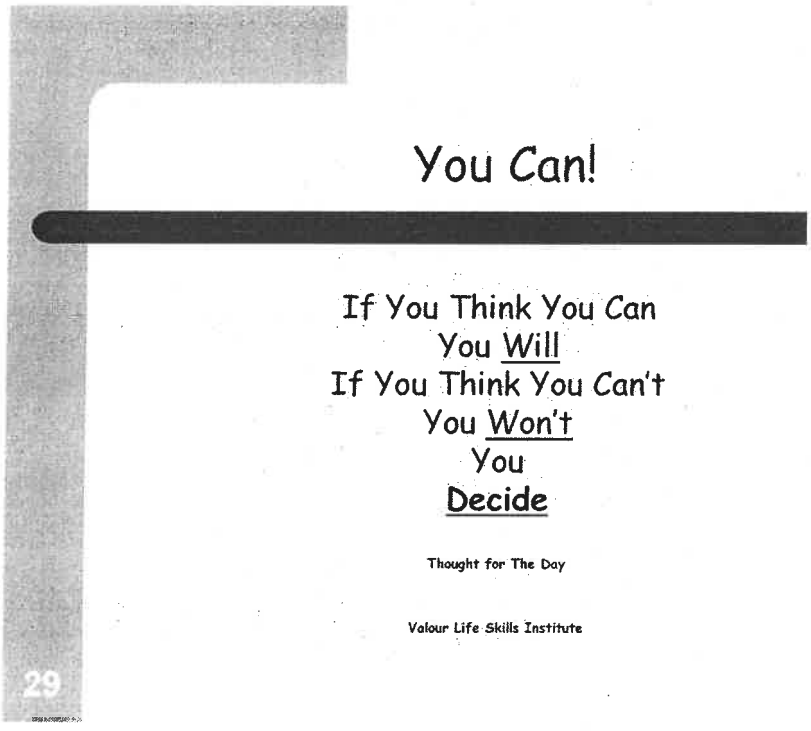
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Valour Life Skills Institute
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Valour Life Skills Institute

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Getting a GED is better
Getting a GED is good enough

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Thought for The Day

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33

Boys To Men

Boys Are

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Boys To Men cont.

Men Are

young, not easily influenced, mature, patient, not quick to judge,
emotional, daring, have wisdom, secure, polite, responsible,
interested in family, having fun,
looking good, what's hip, playing sports,
spending time with friends,
making a difference, dreamers & doers
planners, fathers not daddies, practice safe sex
caring, respectful, employed, role models, heroes.

Rites of Passage

Close with each participant going to the drum and stating...

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I am respectful, I am maturing,
I am on my way to manhood!

Valour Life Skills Institute

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VLI Training Session # 8

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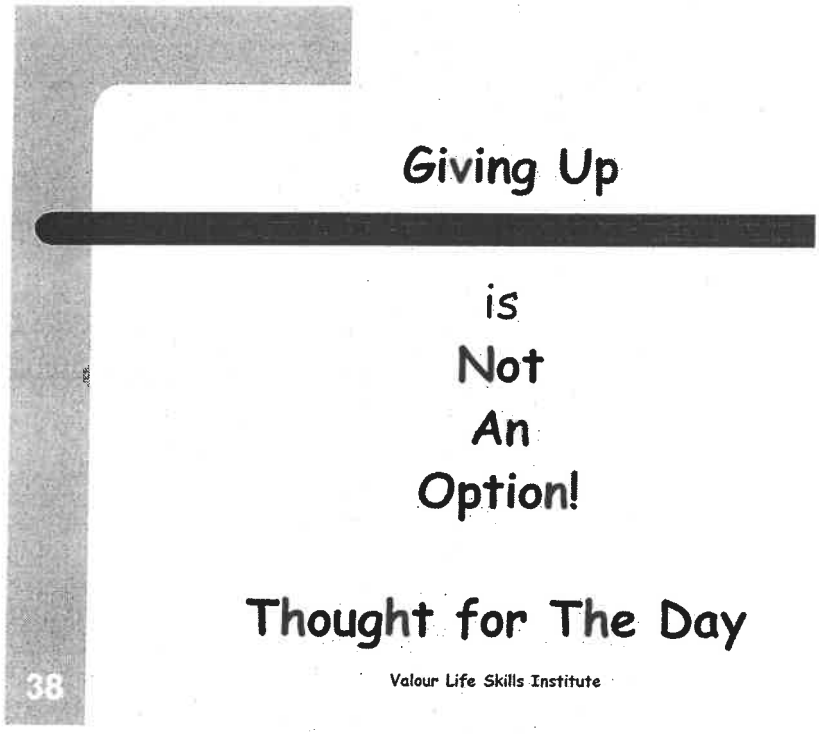
Giving Up
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38
Valour Life Skills Institute

Special Thanks!

To our Collaboration Partners

Leroy G. Adams, Human Services Manager, DJJS
Sandra K. Martin, Truancy Manager

TRAPP-Highland Park Neighborhood Team

Ancell Hamlin, Site Coordinator
Nathaniel Hendrick, School Attendance Counselor
Holly Monroe, Case Manager
Ellen Smiley, Case Manager
Erica Hersh, Data Entry

Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with

Truancy Reduction and Prevention Program
(TRAPP)
Highland Park Neighborhood

Young Men of Valour
"A New Attitude Towards School"
Graduation

Thursday, September 7, 2006
Super King Buffet
8087 West Broad Street
Richmond, VA 23294
6:00 pm -7:45 pm

Young Man of Valour, Remember...

Manage your Personal Power!

You cannot change people, places or things, but...

You can always manage the way you allow people, places, and things to affect you!

Make wise choices!

Every person in your life either...

Adds
Subtracts
Multiples, or
Divides

Program

MC: Rev. Michael A. Sanders, JD, M.Div.

6:00-6:10 Prayer & Welcome

6:10-6:25 Remarks

Chuck Green
Leroy "Able" Stanford
Ancell Hamlin
2006 Summer Graduates
"AJ" Sanders

6:25-6:30 Award of Certificates

Adrian Coles
Artavius Scott
SkepKeem Scott
Walter Robinson

6:30-7:45 Dinner

7:45 Closing Prayer

Certificate of Achievement

This certificate is awarded to:

For active participation and successful completion of Valour Life Skills Institute 2006 Summer Academy Pilot Program
Collaboration Project with Richmond's Truancy Reduction and Prevention Program (TRAPP)
Highland Park Neighborhood

Young Men of Valour
"A New Attitude Towards School"
Life Skills Development Program

August 22, 2006- August 31, 2006

Rev. Michael A. Sanders, JD, M.Div.
Valuor Life Skills Institute

Ancell Hamlin, Site Coordinator
TRAPP, Highland Park Neighborhood

APPENDIX F

PRE & POST TESTS
&
SCORES

DEVELOPMENTAL ASSETS PROFILE

Self-Report for Ages 11-18

NAME / ID: [redacted] TODAY'S DATE: Mo: 8 Day: 22 Yr: 2006

SEX: ☑ Male ☐ Female AGE: 13 GRADE: 8 BIRTH DATE: Mo: 11 Day: 3 Yr: 92

RACE/ETHNICITY (Check all that apply):

☑ Black or African American ☐ American Indian or Alaska Native ☐ Asian

☐ White ☐ Hispanic or Latino/Latina ☐ Native Hawaiian or Other Pacific Islander

☐ Other (*please specify*):

INSTRUCTIONS: Below is a list of positive things that you might have in *yourself, your family, friends, neighborhood, school, and community*. For each item that describes you **now or within the past 3 months**, check if the item is true:

Not At All or Rarely **Somewhat or Sometimes** **Very or Often** **Extremely or Almost Always**

If you do not want to answer an item, leave it blank. But please try to answer all items as best you can.

Participant #1
Pre-test

Not At All or Rarely (0)	Somewhat or Sometimes (1)	Very or Often (2)	Extremely or Almost Always (3)	I...
☐	☐	☑	☐	1. Stand up for what I believe in.
☐	☐	☐	☑	2. Feel in control of my life and future.
☐	☐	☑	☐	3. Feel good about myself.
☐	☐	☑	☐	4. Avoid things that are dangerous or unhealthy.
☐	☑	☐	☐	5. Enjoy reading or being read to.
☐	☐	☑	☐	6. Build friendships with other people.
☐	☐	☑	☐	7. Care about school.
☐	☐	☐	☑	8. Do my homework.
☐	☐	☐	☑	9. Stay away from tobacco, alcohol, and other drugs.
☐	☐	☐	☑	10. Enjoy learning.
☐	☐	☑	☐	11. Express my feelings in proper ways.
☐	☐	☑	☐	12. Feel good about my future.
☐	☐	☑	☐	13. Seek advice from my parents.
☐	☑	☐	☐	14. Deal with frustration in positive ways.
☐	☐	☑	☐	15. Overcome challenges in positive ways.
☐	☐	☐	☑	16. Think it is important to help other people.
☐	☐	☐	☑	17. Feel safe and secure at home.
☐	☐	☑	☐	18. Plan ahead and make good choices.
☐	☐	☑	☐	19. Resist bad influences.
☐	☐	☑	☐	20. Resolve conflicts without anyone getting hurt.
☐	☐	☐	☑	21. Feel valued and appreciated by others.
☐	☐	☑	☐	22. Take responsibility for what I do.
☐	☐	☑	☐	23. Tell the truth even when it is not easy.
☐	☐	☑	☐	24. Accept people who are different from me.
☐	☐	☑	☐	25. Feel safe at school.

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Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	
				I AM . . .
☐	☐	☐	☑	26. Actively engaged in learning new things.
☐	☐	☑	☐	27. Developing a sense of purpose in my life.
☐	☐	☐	☑	28. Encouraged to try things that might be good for me.
☐	☐	☑	☐	29. Included in family tasks and decisions.
☐	☑	☐	☐	30. Helping to make my community a better place.
☐	☐	☑	☐	31. Involved in a religious group or activity.
☐	☐	☐	☑	32. Developing good health habits.
☐	☐	☑	☐	33. Encouraged to help others.
☐	☐	☐	☑	34. Involved in a sport, club, or other group.
☐	☐	☑	☐	35. Trying to help solve social problems.
☐	☐	☐	☑	36. Given useful roles and responsibilities.
☐	☐	☑	☐	37. Developing respect for other people.
☐	☐	☐	☑	38. Eager to do well in school and other activities.
☐	☐	☑	☐	39. Sensitive to the needs and feelings of others.
☐	☐	☐	☑	40. Involved in creative things such as music, theater, or art.
☐	☑	☐	☐	41. Serving others in my community.
☐	☐	☑	☐	42. Spending quality time at home with my parent(s).
				I HAVE . . .
☑	☐	☐	☐	43. Friends who set good examples for me.
☐	☐	☐	☑	44. A school that gives students clear rules.
☐	☐	☐	☑	45. Adults who are good role models for me.
☑	☐	☐	☐	46. A safe neighborhood.
☐	☐	☐	☑	47. Parent(s) who try to help me succeed.
☐	☐	☐	☑	48. Good neighbors who care about me.
☐	☐	☑	☐	49. A school that cares about kids and encourages them.
☐	☐	☑	☐	50. Teachers who urge me to develop and achieve.
☐	☐	☐	☑	51. Support from adults other than my parents.
☐	☐	☑	☐	52. A family that provides me with clear rules.
☐	☐	☐	☑	53. Parent(s) who urge me to do well in school.
☐	☐	☐	☑	54. A family that gives me love and support.
☐	☐	☑	☐	55. Neighbors who help watch out for me.
☐	☐	☑	☐	56. Parent(s) who are good at talking with me about things.
☐	☐	☑	☐	57. A school that enforces rules fairly.
☐	☐	☑	☐	58. A family that knows where I am and what I am doing.

Note: The term "Parent(s)" means 1 or more adults who are responsible for raising you.

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DEVELOPMENTAL ASSETS PROFILE
Self-Report for Ages 11-18

NAME / ID: [redacted]

SEX: ☑ Male ☐ Female AGE: 15 GRADE: 9 TODAY'S DATE: Mo: 08 Day: 22 Yr: 2006

BIRTH DATE: Mo: 11 Day: 01 Yr: 91

RACE/ETHNICITY (Check all that apply):
☑ Black or African American ☐ American Indian or Alaska Native ☐ Asian
☐ White ☐ Hispanic or Latino/Latina ☐ Native Hawaiian or Other Pacific Islander
☐ Other (*please specify*):

INSTRUCTIONS: Below is a list of positive things that you might have in *yourself, your family, friends, neighborhood, school, and community*. For each item that describes you **now or within the past 3 months**, check if the item is true:

Not At All or Rarely **Somewhat or Sometimes** **Very or Often** **Extremely or Almost Always**

If you do not want to answer an item, leave it blank. But please try to answer all items as best you can.

Participant #2
Pre-test

Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	I...
☐	☐	☑	☐	1. Stand up for what I believe in.
☐	☐	☑	☐	2. Feel in control of my life and future.
☐	☐	☑	☐	3. Feel good about myself.
☐	☐	☑	☐	4. Avoid things that are dangerous or unhealthy.
☑	☐	☐	☐	5. Enjoy reading or being read to.
☐	☐	☑	☐	6. Build friendships with other people.
☑	☐	☐	☐	7. Care about school.
☐	☐	☑	☐	8. Do my homework.
☐	☐	☐	☑	9. Stay away from tobacco, alcohol, and other drugs.
☐	☐	☐	☑	10. Enjoy learning.
☑	☐	☐	☐	11. Express my feelings in proper ways.
☐	☐	☐	☑	12. Feel good about my future.
☐	☐	☐	☑	13. Seek advice from my parents.
☑	☐	☐	☐	14. Deal with frustration in positive ways.
☑	☐	☐	☐	15. Overcome challenges in positive ways.
☐	☑	☐	☐	16. Think it is important to help other people.
☐	☐	☐	☑	17. Feel safe and secure at home.
☐	☐	☐	☑	18. Plan ahead and make good choices.
☐	☐	☑	☐	19. Resist bad influences.
☑	☐	☐	☐	20. Resolve conflicts without anyone getting hurt.
☐	☐	☐	☑	21. Feel valued and appreciated by others.
☐	☐	☐	☑	22. Take responsibility for what I do.
☐	☑	☐	☐	23. Tell the truth even when it is not easy.
☐	☐	☐	☑	24. Accept people who are different from me.
☑	☐	☐	☐	25. Feel safe at school.

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Note: The term "Parent(s)" means 1 or more adults who are responsible for raising you.

Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	
				I AM . . .
☐	☐	☐	☑	26. Actively engaged in learning new things.
☐	☐	☑	☐	27. Developing a sense of purpose in my life.
☐	☐	☐	☑	28. Encouraged to try things that might be good for me.
☐	☐	☐	☑	29. Included in family tasks and decisions.
☐	☐	☑	☐	30. Helping to make my community a better place.
☑	☐	☐	☐	31. Involved in a religious group or activity.
☐	☐	☐	☑	32. Developing good health habits.
☐	☐	☐	☑	33. Encouraged to help others.
☑	☐	☐	☑	34. Involved in a sport, club, or other group.
☑	☐	☐	☐	35. Trying to help solve social problems.
☐	☐	☐	☑	36. Given useful roles and responsibilities.
☐	☐	☐	☑	37. Developing respect for other people.
☐	☐	☐	☑	38. Eager to do well in school and other activities.
☐	☐	☑	☐	39. Sensitive to the needs and feelings of others.
☐	☐	☐	☑	40. Involved in creative things such as music, theater, or art.
☑	☐	☐	☐	41. Serving others in my community.
☐	☑	☐	☐	42. Spending quality time at home with my parent(s).
				I HAVE . . .
☐	☐	☐	☑	43. Friends who set good examples for me.
☐	☑	☐	☐	44. A school that gives students clear rules.
☐	☐	☐	☑	45. Adults who are good role models for me.
☐	☐	☐	☑	46. A safe neighborhood.
☐	☐	☐	☑	47. Parent(s) who try to help me succeed.
☐	☐	☐	☑	48. Good neighbors who care about me.
☐	☑	☐	☐	49. A school that cares about kids and encourages them.
☐	☐	☐	☑	50. Teachers who urge me to develop and achieve.
☐	☑	☐	☐	51. Support from adults other than my parents.
☐	☐	☐	☑	52. A family that provides me with clear rules.
☐	☐	☐	☑	53. Parent(s) who urge me to do well in school.
☐	☐	☐	☑	54. A family that gives me love and support.
☐	☐	☐	☑	55. Neighbors who help watch out for me.
☐	☐	☑	☐	56. Parent(s) who are good at talking with me about things.
☐	☐	☐	☑	57. A school that enforces rules fairly.
☐	☑	☐	☐	58. A family that knows where I am and what I am doing.

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DEVELOPMENTAL ASSETS PROFILE

Self-Report for Ages 11-18

NAME / ID: [redacted] TODAY'S DATE: Mo: 8 Day: 23 Yr: 2006

SEX: ☑ Male ☐ Female AGE: 14 GRADE: 9 BIRTH DATE: Mo: 11 Day: 22 Yr: 1991

RACE/ETHNICITY (Check all that apply): ☐ American Indian or Alaska Native ☐ Asian

☐ Black or African American ☐ Hispanic or Latino/Latina ☐ Native Hawaiian or Other Pacific Islander

☐ White ☐ Other (*please specify*):

INSTRUCTIONS: Below is a list of positive things that you might have in *yourself, your family, friends, neighborhood, school, and community*. For each item that describes you **now or within the past 3 months**, check if the item is true:

Not At All or Rarely **Somewhat or Sometimes** **Very or Often** **Extremely or Almost Always**

If you do not want to answer an item, leave it blank. But please try to answer all items as best you can.

Participant #3
Pre-test

Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	I...
☐	☐	☐	☑	1. Stand up for what I believe in.
☐	☐	☑	☐	2. Feel in control of my life and future.
☐	☐	☑	☐	3. Feel good about myself.
☐	☐	☑	☐	4. Avoid things that are dangerous or unhealthy.
☐	☐	☑	☐	5. Enjoy reading or being read to.
☐	☐	☑	☐	6. Build friendships with other people.
☐	☐	☐	☑	7. Care about school.
☐	☐	☑	☐	8. Do my homework.
☐	☐	☑	☐	9. Stay away from tobacco, alcohol, and other drugs.
☐	☐	☑	☐	10. Enjoy learning.
☐	☐	☐	☑	11. Express my feelings in proper ways.
☐	☐	☑	☐	12. Feel good about my future.
☐	☐	☑	☐	13. Seek advice from my parents.
☐	☐	☐	☑	14. Deal with frustration in positive ways.
☐	☐	☑	☐	15. Overcome challenges in positive ways.
☐	☐	☐	☑	16. Think it is important to help other people.
☐	☐	☑	☐	17. Feel safe and secure at home.
☐	☐	☐	☑	18. Plan ahead and make good choices.
☐	☐	☐	☑	19. Resist bad influences.
☐	☐	☑	☐	20. Resolve conflicts without anyone getting hurt.
☐	☐	☐	☑	21. Feel valued and appreciated by others.
☐	☐	☑	☐	22. Take responsibility for what I do.
☐	☐	☑	☐	23. Tell the truth even when it is not easy.
☑	☐	☐	☐	24. Accept people who are different from me.
☑	☐	☐	☐	25. Feel safe at school.

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Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	
				I AM . . .
☐	☐	☑	☐	26. Actively engaged in learning new things.
☐	☐	☑	☐	27. Developing a sense of purpose in my life.
☐	☐	☐	☑	28. Encouraged to try things that might be good for me.
☐	☐	☑	☐	29. Included in family tasks and decisions.
☐	☐	☑	☐	30. Helping to make my community a better place.
☐	☐	☑	☐	31. Involved in a religious group or activity.
☐	☐	☐	☑	32. Developing good health habits.
☐	☐	☑	☐	33. Encouraged to help others.
☐	☐	☐	☑	34. Involved in a sport, club, or other group.
☐	☐	☑	☐	35. Trying to help solve social problems.
☐	☐	☑	☐	36. Given useful roles and responsibilities.
☐	☐	☑	☐	37. Developing respect for other people.
☐	☐	☐	☑	38. Eager to do well in school and other activities.
☐	☐	☑	☐	39. Sensitive to the needs and feelings of others.
☐	☐	☑	☐	40. Involved in creative things such as music, theater, or art.
☐	☐	☑	☐	41. Serving others in my community.
☐	☐	☑	☐	42. Spending quality time at home with my parent(s).
				I HAVE . . .
☑	☐	☐	☐	43. Friends who set good examples for me.
☑	☐	☐	☐	44. A school that gives students clear rules.
☐	☐	☑	☐	45. Adults who are good role models for me.
☑	☐	☐	☐	46. A safe neighborhood.
☐	☐	☑	☐	47. Parent(s) who try to help me succeed.
☑	☐	☐	☐	48. Good neighbors who care about me.
☐	☐	☑	☐	49. A school that cares about kids and encourages them.
☐	☐	☑	☐	50. Teachers who urge me to develop and achieve.
☐	☐	☑	☐	51. Support from adults other than my parents.
☐	☐	☑	☐	52. A family that provides me with clear rules.
☐	☐	☑	☐	53. Parent(s) who urge me to do well in school.
☐	☐	☑	☐	54. A family that gives me love and support.
☐	☐	☑	☐	55. Neighbors who help watch out for me.
☐	☐	☑	☐	56. Parent(s) who are good at talking with me about things.
☐	☐	☑	☐	57. A school that enforces rules fairly.
☐	☐	☑	☐	58. A family that knows where I am and what I am doing.

Note: The term "Parent(s)" means 1 or more adults who are responsible for raising you.

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DEVELOPMENTAL ASSETS PROFILE

Self-Report for Ages 11-18

[3

NAME / ID: [redacted] TODAY'S DATE: Mo: 8 Day: 22 Yr: 2006

SEX: ☐ Male ☐ Female AGE: 16 GRADE: 11 BIRTH DATE: Mo: 7 Day: 26 Yr: 90

RACE/ETHNICITY (Check all that apply): ☐ American Indian or Alaska Native ☐ Asian

☑ Black or African American ☐ Hispanic or Latino/Latina ☐ Native Hawaiian or Other Pacific Islander

☐ White ☐ Other (*please specify*):

INSTRUCTIONS: Below is a list of positive things that you might have in *yourself, your family, friends, neighborhood, school, and community*. For each item that describes you **now or within the past 3 months**, check if the item is true:

Not At All or Rarely **Somewhat or Sometimes** **Very or Often** **Extremely or Almost Always**

If you do not want to answer an item, leave it blank. But please try to answer all items as best you can.

Participant #4
Pre-test

Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	I...
☐	☐	☐	☑	1. Stand up for what I believe in.
☐	☑	☐	☐	2. Feel in control of my life and future.
☐	☐	☐	☑	3. Feel good about myself.
☐	☑	☐	☐	4. Avoid things that are dangerous or unhealthy.
☐	☑	☐	☐	5. Enjoy reading or being read to.
☐	☐	☑	☐	6. Build friendships with other people.
☐	☐	☐	☑	7. Care about school.
☐	☑	☐	☐	8. Do my homework.
☑	☐	☐	☐	9. Stay away from tobacco, alcohol, and other drugs.
☐	☐	☐	☑	10. Enjoy learning.
☐	☐	☑	☐	11. Express my feelings in proper ways.
☐	☐	☐	☑	12. Feel good about my future.
☐	☐	☐	☑	13. Seek advice from my parents.
☐	☑	☐	☐	14. Deal with frustration in positive ways.
☐	☐	☑	☐	15. Overcome challenges in positive ways.
☐	☐	☐	☑	16. Think it is important to help other people.
☐	☐	☐	☑	17. Feel safe and secure at home.
☐	☑	☐	☐	18. Plan ahead and make good choices.
☐	☐	☐	☑	19. Resist bad influences.
☐	☐	☑	☐	20. Resolve conflicts without anyone getting hurt.
☐	☑	☐	☐	21. Feel valued and appreciated by others.
☐	☐	☐	☑	22. Take responsibility for what I do.
☐	☑	☐	☐	23. Tell the truth even when it is not easy.
☐	☐	☑	☐	24. Accept people who are different from me.
☐	☐	☑	☐	25. Feel safe at school.

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Note: The term "Parent(s)" means 1 or more adults who are responsible for raising you.

Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	
				I AM . . .
☐	☐	☐	☑	26. Actively engaged in learning new things.
☐	☑	☐	☐	27. Developing a sense of purpose in my life.
☐	☐	☐	☑	28. Encouraged to try things that might be good for me.
☐	☐	☑	☐	29. Included in family tasks and decisions.
☐	☐	☐	☑	30. Helping to make my community a better place.
☐	☐	☐	☑	31. Involved in a religious group or activity.
☐	☐	☐	☑	32. Developing good health habits.
☐	☑	☐	☐	33. Encouraged to help others.
☐	☐	☐	☑	34. Involved in a sport, club, or other group.
☐	☑	☐	☐	35. Trying to help solve social problems.
☐	☐	☑	☐	36. Given useful roles and responsibilities.
☐	☐	☐	☑	37. Developing respect for other people.
☐	☐	☐	☑	38. Eager to do well in school and other activities.
☐	☐	☐	☑	39. Sensitive to the needs and feelings of others.
☐	☐	☐	☑	40. Involved in creative things such as music, theater, or art.
☐	☐	☐	☑	41. Serving others in my community.
☐	☑	☐	☐	42. Spending quality time at home with my parent(s).
				I HAVE . . .
☐	☑	☐	☐	43. Friends who set good examples for me.
☐	☐	☐	☑	44. A school that gives students clear rules.
☐	☐	☐	☑	45. Adults who are good role models for me.
☐	☑	☐	☐	46. A safe neighborhood.
☐	☐	☐	☑	47. Parent(s) who try to help me succeed.
☐	☐	☐	☑	48. Good neighbors who care about me.
☐	☑	☐	☐	49. A school that cares about kids and encourages them.
☐	☑	☐	☐	50. Teachers who urge me to develop and achieve.
☐	☐	☐	☑	51. Support from adults other than my parents.
☐	☐	☐	☑	52. A family that provides me with clear rules.
☐	☐	☐	☑	53. Parent(s) who urge me to do well in school.
☐	☐	☐	☑	54. A family that gives me love and support.
☐	☐	☐	☑	55. Neighbors who help watch out for me.
☐	☐	☐	☑	56. Parent(s) who are good at talking with me about things.
☐	☑	☐	☐	57. A school that enforces rules fairly.
☐	☐	☐	☑	58. A family that knows where I am and what I am doing.

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DEVELOPMENTAL ASSETS PROFILE

Self-Report for Ages 11-18

NAME / ID: [redacted] TODAY'S DATE: Mo: 8 Day: 22 Yr: 06

SEX: ☑ Male ☐ Female AGE: 16 GRADE: 10th BIRTH DATE: Mo: 1 Day: 30 Yr: 90

RACE/ETHNICITY (Check all that apply): ☐ American Indian or Alaska Native ☐ Asian

☑ Black or African American ☐ Hispanic or Latino/Latina ☐ Native Hawaiian or Other Pacific Islander

☐ White ☐ Other (*please specify*):

INSTRUCTIONS: Below is a list of positive things that you might have in *yourself, your family, friends, neighborhood, school, and community*. For each item that describes you **now or within the past 3 months**, check if the item is true:

Not At All or Rarely **Somewhat or Sometimes** **Very or Often** **Extremely or Almost Always**

If you do not want to answer an item, leave it blank. But please try to answer all items as best you can.

Participant #5
Pre-test

Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	I...
☐	☐	☐	☑	1. Stand up for what I believe in.
☐	☐	☐	☑	2. Feel in control of my life and future.
☐	☐	☐	☑	3. Feel good about myself.
☐	☐	☑	☐	4. Avoid things that are dangerous or unhealthy.
☑	☐	☐	☐	5. Enjoy reading or being read to.
☐	☑	☐	☐	6. Build friendships with other people.
☑	☐	☐	☐	7. Care about school.
☑	☐	☐	☐	8. Do my homework.
☐	☐	☐	☑	9. Stay away from tobacco, alcohol, and other drugs.
☐	☑	☐	☐	10. Enjoy learning.
☑	☐	☐	☐	11. Express my feelings in proper ways.
☐	☐	☐	☑	12. Feel good about my future.
☑	☐	☐	☐	13. Seek advice from my parents.
☑	☐	☐	☐	14. Deal with frustration in positive ways.
☑	☐	☐	☐	15. Overcome challenges in positive ways.
☐	☑	☐	☐	16. Think it is important to help other people.
☐	☐	☐	☑	17. Feel safe and secure at home.
☐	☐	☐	☑	18. Plan ahead and make good choices.
☐	☐	☑	☐	19. Resist bad influences.
☐	☐	☑	☐	20. Resolve conflicts without anyone getting hurt.
☐	☐	☐	☑	21. Feel valued and appreciated by others.
☐	☐	☐	☑	22. Take responsibility for what I do.
☐	☐	☑	☐	23. Tell the truth even when it is not easy.
☐	☑	☐	☐	24. Accept people who are different from me.
☑	☐	☐	☐	25. Feel safe at school.

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Note: The term "Parent(s)" means 1 or more adults who are responsible for raising you.

Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	
				I AM . . .
☐	☑	☐	☐	26. Actively engaged in learning new things.
☐	☑	☐	☐	27. Developing a sense of purpose in my life.
☐	☑	☐	☐	28. Encouraged to try things that might be good for me.
☐	☑	☐	☑	29. Included in family tasks and decisions.
☐	☑	☐	☐	30. Helping to make my community a better place.
☐	☑	☐	☐	31. Involved in a religious group or activity.
☐	☐	☑	☐	32. Developing good health habits.
☐	☑	☐	☐	33. Encouraged to help others.
☑	☐	☐	☐	34. Involved in a sport, club, or other group.
☑	☐	☐	☐	35. Trying to help solve social problems.
☑	☐	☐	☐	36. Given useful roles and responsibilities.
☐	☑	☐	☐	37. Developing respect for other people.
☐	☑	☐	☐	38. Eager to do well in school and other activities.
☑	☐	☐	☐	39. Sensitive to the needs and feelings of others.
☐	☑	☐	☐	40. Involved in creative things such as music, theater, or art.
☑	☐	☐	☐	41. Serving others in my community.
☐	☐	☐	☑	42. Spending quality time at home with my parent(s).
				I HAVE . . .
☐	☑	☐	☐	43. Friends who set good examples for me.
☐	☑	☐	☐	44. A school that gives students clear rules.
☑	☐	☐	☐	45. Adults who are good role models for me.
☐	☐	☐	☑	46. A safe neighborhood.
☐	☐	☐	☑	47. Parent(s) who try to help me succeed.
☐	☐	☐	☑	48. Good neighbors who care about me.
☐	☑	☐	☐	49. A school that cares about kids and encourages them.
☐	☑	☐	☐	50. Teachers who urge me to develop and achieve.
☐	☐	☐	☑	51. Support from adults other than my parents.
☐	☐	☐	☑	52. A family that provides me with clear rules.
☐	☐	☐	☑	53. Parent(s) who urge me to do well in school.
☐	☐	☐	☑	54. A family that gives me love and support.
☐	☐	☐	☑	55. Neighbors who help watch out for me.
☐	☑	☐	☐	56. Parent(s) who are good at talking with me about things.
☐	☑	☐	☐	57. A school that enforces rules fairly.
☐	☑	☐	☐	58. A family that knows where I am and what I am doing.

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DEVELOPMENTAL ASSETS PROFILE

Self-Report for Ages 11-18

NAME / ID: [redacted] TODAY'S DATE: Mo: 8 Day: 22 Yr: 06

SEX: ☑ Male ☐ Female AGE: 16 GRADE: 9th BIRTH DATE: Mo: 7 Day: 10 Yr: 90

RACE/ETHNICITY (Check all that apply):

☐ American Indian or Alaska Native ☐ Asian

☑ Black or African American ☐ Hispanic or Latino/Latina ☐ Native Hawaiian or Other Pacific Islander

☐ White ☐ Other (*please specify*):

INSTRUCTIONS: Below is a list of positive things that you might have in *yourself, your family, friends, neighborhood, school, and community*. For each item that describes you now or within the past 3 months, check if the item is true:

Not At All or Rarely **Somewhat or Sometimes** **Very or Often** **Extremely or Almost Always**

If you do not want to answer an item, leave it blank. But please try to answer all items as best you can.

Particip Part #6
Pre-test

Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	I...
☐	☐	☑	☐	1. Stand up for what I believe in.
☐	☐	☑	☐	2. Feel in control of my life and future.
☐	☐	☐	☑	3. Feel good about myself.
☐	☑	☐	☐	4. Avoid things that are dangerous or unhealthy.
☑	☐	☐	☐	5. Enjoy reading or being read to.
☐	☐	☑	☐	6. Build friendships with other people.
☐	☐	☐	☑	7. Care about school.
☐	☑	☐	☐	8. Do my homework.
☐	☑	☐	☐	9. Stay away from tobacco, alcohol, and other drugs.
☐	☐	☑	☐	10. Enjoy learning.
☐	☑	☐	☐	11. Express my feelings in proper ways.
☐	☐	☐	☑	12. Feel good about my future.
☐	☐	☑	☐	13. Seek advice from my parents.
☐	☐	☑	☐	14. Deal with frustration in positive ways.
☐	☑	☐	☐	15. Overcome challenges in positive ways.
☐	☐	☑	☐	16. Think it is important to help other people.
☐	☐	☐	☑	17. Feel safe and secure at home.
☐	☐	☑	☐	18. Plan ahead and make good choices.
☐	☑	☐	☐	19. Resist bad influences.
☐	☐	☑	☐	20. Resolve conflicts without anyone getting hurt.
☐	☑	☐	☐	21. Feel valued and appreciated by others.
☐	☐	☑	☐	22. Take responsibility for what I do.
☐	☑	☐	☐	23. Tell the truth even when it is not easy.
☐	☐	☑	☐	24. Accept people who are different from me.
☑	☐	☐	☐	25. Feel safe at school.

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Note: The term "Parent(s)" means 1 or more adults who are responsible for raising you.

Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	
				I AM . . .
☐	☐	☑	☐	26. Actively engaged in learning new things.
☐	☐	☐	☑	27. Developing a sense of purpose in my life.
☐	☐	☐	☑	28. Encouraged to try things that might be good for me.
☐	☐	☑	☐	29. Included in family tasks and decisions.
☑	☐	☐	☐	30. Helping to make my community a better place.
☐	☑	☐	☑	31. Involved in a religious group or activity.
☐	☐	☑	☐	32. Developing good health habits.
☐	☐	☑	☐	33. Encouraged to help others.
☐	☐	☑	☐	34. Involved in a sport, club, or other group.
☐	☑	☐	☐	35. Trying to help solve social problems.
☐	☐	☑	☐	36. Given useful roles and responsibilities.
☐	☐	☑	☐	37. Developing respect for other people.
☐	☐	☐	☑	38. Eager to do well in school and other activities.
☐	☐	☑	☑	39. Sensitive to the needs and feelings of others.
☐	☐	☐	☑	40. Involved in creative things such as music, theater, or art.
☑	☐	☐	☐	41. Serving others in my community.
☐	☑	☐	☐	42. Spending quality time at home with my parent(s).
				I HAVE . . .
☐	☑	☐	☐	43. Friends who set good examples for me.
☐	☑	☐	☐	44. A school that gives students clear rules.
☐	☑	☐	☐	45. Adults who are good role models for me.
☐	☑	☐	☐	46. A safe neighborhood.
☐	☑	☐	☐	47. Parent(s) who try to help me succeed.
☐	☐	☑	☐	48. Good neighbors who care about me.
☑	☐	☐	☐	49. A school that cares about kids and encourages them.
☐	☐	☑	☐	50. Teachers who urge me to develop and achieve.
☐	☐	☑	☐	51. Support from adults other than my parents.
☐	☐	☐	☑	52. A family that provides me with clear rules.
☐	☐	☐	☑	53. Parent(s) who urge me to do well in school.
☐	☐	☐	☑	54. A family that gives me love and support.
☐	☑	☐	☐	55. Neighbors who help watch out for me.
☐	☑	☐	☐	56. Parent(s) who are good at talking with me about things.
☐	☑	☐	☐	57. A school that enforces rules fairly.
☐	☑	☐	☐	58. A family that knows where I am and what I am doing.

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DEVELOPMENTAL ASSETS PROFILE

Self-Report for Ages 11-18

NAME / ID: [redacted] TODAY'S DATE: Mo: 8 Day: 31 Yr: 06

SEX: ☒ Male ☐ Female AGE: 13 GRADE: 8 BIRTH DATE: Mo: 11 Day: 2 Yr: 92

RACE/ETHNICITY (Check all that apply): ☐ American Indian or Alaska Native ☐ Asian

☒ Black or African American ☐ Hispanic or Latino/Latina ☐ Native Hawaiian or Other Pacific Islander

☐ White ☐ Other (*please specify*):

INSTRUCTIONS: Below is a list of positive things that you might have in *yourself, your family, friends, neighborhood, school, and community*. For each item that describes you now or within the past 3 months, check if the item is true:

Not At All or Rarely **Somewhat or Sometimes** **Very or Often** **Extremely or Almost Always**

If you do not want to answer an item, leave it blank. But please try to answer all items as best you can.

Participant #1
Post-Test

Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	I...
☐	☐	☐	☒	1. Stand up for what I believe in.
☐	☐	☐	☒	2. Feel in control of my life and future.
☐	☐	☒	☐	3. Feel good about myself.
☐	☐	☒	☐	4. Avoid things that are dangerous or unhealthy.
☐	☒	☐	☐	5. Enjoy reading or being read to.
☐	☐	☒	☐	6. Build friendships with other people.
☐	☐	☒	☐	7. Care about school.
☐	☐	☐	☒	8. Do my homework.
☐	☐	☐	☒	9. Stay away from tobacco, alcohol, and other drugs.
☐	☐	☒	☐	10. Enjoy learning.
☐	☐	☒	☐	11. Express my feelings in proper ways.
☐	☐	☐	☒	12. Feel good about my future.
☐	☐	☒	☐	13. Seek advice from my parents.
☐	☐	☒	☐	14. Deal with frustration in positive ways.
☐	☐	☐	☒	15. Overcome challenges in positive ways.
☐	☐	☒	☐	16. Think it is important to help other people.
☐	☐	☐	☒	17. Feel safe and secure at home.
☐	☐	☒	☐	18. Plan ahead and make good choices.
☐	☐	☐	☒	19. Resist bad influences.
☐	☐	☒	☐	20. Resolve conflicts without anyone getting hurt.
☐	☐	☐	☒	21. Feel valued and appreciated by others.
☐	☐	☒	☐	22. Take responsibility for what I do.
☐	☒	☐	☐	23. Tell the truth even when it is not easy.
☐	☐	☐	☒	24. Accept people who are different from me.
☐	☒	☐	☐	25. Feel safe at school.

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DEVELOPMENTAL ASSETS PROFILE

Self-Report for Ages 11-18

NAME / ID: [redacted] TODAY'S DATE: Mo: 8 Day: 31 Yr: 06

SEX: ☒ Male ☐ Female AGE: 13 GRADE: 8 BIRTH DATE: Mo: 11 Day: 3 Yr: 92

RACE/ETHNICITY (Check all that apply): ☐ American Indian or Alaska Native ☐ Asian

☒ Black or African American ☐ Hispanic or Latino/Latina ☐ Native Hawaiian or Other Pacific Islander

☐ White ☐ Other (*please specify*):

INSTRUCTIONS: Below is a list of positive things that you might have in *yourself, your family, friends, neighborhood, school, and community*. For each item that describes you **now or within the past 3 months**, check if the item is true:

Not At All or Rarely **Somewhat or Sometimes** **Very or Often** **Extremely or Almost Always**

If you do not want to answer an item, leave it blank. But please try to answer all items as best you can.

Participant #1
Post-Test

Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	I...
☐	☐	☐	☒	1. Stand up for what I believe in.
☐	☐	☐	☒	2. Feel in control of my life and future.
☐	☐	☒	☐	3. Feel good about myself.
☐	☐	☒	☐	4. Avoid things that are dangerous or unhealthy.
☐	☒	☐	☐	5. Enjoy reading or being read to.
☐	☐	☒	☐	6. Build friendships with other people.
☐	☐	☒	☐	7. Care about school.
☐	☐	☐	☒	8. Do my homework.
☐	☐	☐	☒	9. Stay away from tobacco, alcohol, and other drugs.
☐	☐	☒	☐	10. Enjoy learning.
☐	☐	☒	☐	11. Express my feelings in proper ways.
☐	☐	☐	☒	12. Feel good about my future.
☐	☐	☒	☐	13. Seek advice from my parents.
☐	☐	☒	☐	14. Deal with frustration in positive ways.
☐	☐	☐	☒	15. Overcome challenges in positive ways.
☐	☐	☒	☐	16. Think it is important to help other people.
☐	☐	☐	☒	17. Feel safe and secure at home.
☐	☐	☒	☐	18. Plan ahead and make good choices.
☐	☐	☐	☒	19. Resist bad influences.
☐	☐	☒	☐	20. Resolve conflicts without anyone getting hurt.
☐	☐	☐	☒	21. Feel valued and appreciated by others.
☐	☐	☒	☐	22. Take responsibility for what I do.
☐	☒	☐	☐	23. Tell the truth even when it is not easy.
☐	☐	☐	☒	24. Accept people who are different from me.
☐	☒	☐	☐	25. Feel safe at school.

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Note: The term "Parent(s)" means 1 or more adults who are responsible for raising you.

Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	
				I AM . . .
☐	☐	☑	☐	26. Actively engaged in learning new things.
☐	☐	☐	☑	27. Developing a sense of purpose in my life.
☐	☐	☐	☑	28. Encouraged to try things that might be good for me.
☐	☑	☐	☐	29. Included in family tasks and decisions.
☐	☑	☐	☐	30. Helping to make my community a better place.
☐	☑	☐	☐	31. Involved in a religious group or activity.
☐	☐	☑	☐	32. Developing good health habits.
☐	☐	☑	☐	33. Encouraged to help others.
☐	☐	☐	☑	34. Involved in a sport, club, or other group.
☐	☐	☑	☐	35. Trying to help solve social problems.
☐	☑	☐	☐	36. Given useful roles and responsibilities.
☐	☐	☑	☐	37. Developing respect for other people.
☐	☐	☑	☐	38. Eager to do well in school and other activities.
☐	☑	☐	☐	39. Sensitive to the needs and feelings of others.
☐	☐	☑	☐	40. Involved in creative things such as music, theater, or art.
☐	☑	☐	☐	41. Serving others in my community.
☐	☑	☐	☐	42. Spending quality time at home with my parent(s).
				I HAVE . . .
☐	☑	☐	☐	43. Friends who set good examples for me.
☐	☐	☑	☐	44. A school that gives students clear rules.
☐	☐	☐	☑	45. Adults who are good role models for me.
☐	☑	☐	☐	46. A safe neighborhood.
☐	☐	☐	☑	47. Parent(s) who try to help me succeed.
☐	☐	☑	☐	48. Good neighbors who care about me.
☐	☐	☑	☐	49. A school that cares about kids and encourages them.
☐	☐	☑	☐	50. Teachers who urge me to develop and achieve.
☐	☐	☐	☑	51. Support from adults other than my parents.
☐	☐	☐	☑	52. A family that provides me with clear rules.
☐	☐	☐	☑	53. Parent(s) who urge me to do well in school.
☐	☐	☐	☑	54. A family that gives me love and support.
☐	☐	☑	☐	55. Neighbors who help watch out for me.
☐	☐	☐	☑	56. Parent(s) who are good at talking with me about things.
☐	☐	☑	☐	57. A school that enforces rules fairly.
☐	☑	☐	☐	58. A family that knows where I am and what I am doing.

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[30

DEVELOPMENTAL ASSETS PROFILE

Self-Report for Ages 11-18

NAME / ID: [redacted] TODAY'S DATE: Mo: 04 Day: 07 Yr: 06

SEX: ☑ Male ☐ Female AGE: 16 GRADE: 09 BIRTH DATE: Mo: 11 Day: 01 Yr: 91

RACE/ETHNICITY (Check all that apply): ☐ American Indian or Alaska Native ☐ Asian

☐ Black or African American ☐ Hispanic or Latino/Latina ☐ Native Hawaiian or Other Pacific Islander

☐ White ☐ Other (*please specify*):

INSTRUCTIONS: Below is a list of positive things that you might have in *yourself, your family, friends, neighborhood, school, and community*. For each item that describes you **now or within the past 3 months**, check if the item is true:

Not At All or Rarely **Somewhat or Sometimes** **Very or Often** **Extremely or Almost Always**

If you do not want to answer an item, leave it blank. But please try to answer all items as best you can.

Participant #2
Post-test

Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	I...
☐	☑	☐	☐	1. Stand up for what I believe in.
☑	☐	☐	☐	2. Feel in control of my life and future.
☐	☐	☐	☑	3. Feel good about myself.
☐	☐	☐	☑	4. Avoid things that are dangerous or unhealthy.
☑	☐	☐	☐	5. Enjoy reading or being read to.
☐	☐	☐	☑	6. Build friendships with other people.
☐	☑	☐	☐	7. Care about school.
☐	☐	☐	☑	8. Do my homework.
☐	☐	☐	☑	9. Stay away from tobacco, alcohol, and other drugs.
☑	☐	☐	☐	10. Enjoy learning.
☑	☐	☐	☐	11. Express my feelings in proper ways.
☐	☐	☐	☑	12. Feel good about my future.
☐	☐	☐	☑	13. Seek advice from my parents.
☑	☐	☐	☐	14. Deal with frustration in positive ways.
☑	☐	☐	☐	15. Overcome challenges in positive ways.
☐	☐	☐	☑	16. Think it is important to help other people.
☐	☐	☐	☑	17. Feel safe and secure at home.
☐	☐	☐	☑	18. Plan ahead and make good choices.
☐	☐	☐	☑	19. Resist bad influences.
☑	☐	☐	☐	20. Resolve conflicts without anyone getting hurt.
☑	☐	☐	☐	21. Feel valued and appreciated by others.
☐	☐	☐	☑	22. Take responsibility for what I do.
☑	☐	☐	☐	23. Tell the truth even when it is not easy.
☐	☐	☐	☑	24. Accept people who are different from me.
☐	☐	☐	☑	25. Feel safe at school.

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Note: The term "Parent(s)" means 1 or more adults who are responsible for raising you.

Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	
				I AM . . .
☐	☐	☐	☑	26. Actively engaged in learning new things.
☐	☐	☑	☐	27. Developing a sense of purpose in my life.
☐	☐	☐	☑	28. Encouraged to try things that might be good for me.
☐	☐	☐	☑	29. Included in family tasks and decisions.
☑	☐	☐	☐	30. Helping to make my community a better place.
☑	☐	☐	☐	31. Involved in a religious group or activity.
☐	☐	☐	☑	32. Developing good health habits.
☐	☐	☐	☑	33. Encouraged to help others.
☐	☐	☐	☑	34. Involved in a sport, club, or other group.
☑	☐	☐	☐	35. Trying to help solve social problems.
☐	☐	☐	☑	36. Given useful roles and responsibilities.
☐	☐	☐	☑	37. Developing respect for other people.
☐	☐	☐	☑	38. Eager to do well in school and other activities.
☐	☐	☐	☑	39. Sensitive to the needs and feelings of others.
☐	☐	☐	☑	40. Involved in creative things such as music, theater, or art.
☑	☐	☐	☐	41. Serving others in my community.
☐	☐	☐	☑	42. Spending quality time at home with my parent(s).
				I HAVE . . .
☐	☐	☐	☑	43. Friends who set good examples for me.
☐	☐	☐	☑	44. A school that gives students clear rules.
☐	☐	☐	☑	45. Adults who are good role models for me.
☐	☐	☑	☐	46. A safe neighborhood.
☐	☐	☐	☑	47. Parent(s) who try to help me succeed.
☐	☐	☐	☑	48. Good neighbors who care about me.
☑	☐	☐	☐	49. A school that cares about kids and encourages them.
☐	☐	☐	☑	50. Teachers who urge me to develop and achieve.
☐	☐	☐	☑	51. Support from adults other than my parents.
☐	☐	☐	☑	52. A family that provides me with clear rules.
☐	☐	☐	☑	53. Parent(s) who urge me to do well in school.
☐	☐	☐	☑	54. A family that gives me love and support.
☐	☐	☐	☑	55. Neighbors who help watch out for me.
☐	☐	☐	☑	56. Parent(s) who are good at talking with me about things.
☐	☐	☐	☑	57. A school that enforces rules fairly.
☐	☐	☐	☑	58. A family that knows where I am and what I am doing.

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DEVELOPMENTAL ASSETS PROFILE

Self-Report for Ages 11-18

[3

NAME / ID: [redacted] TODAY'S DATE: Mo: 6 Day: 31 Yr: 05

SEX: ☑ Male ☐ Female AGE: 14 GRADE: 9 BIRTH DATE: Mo: 11 Day: 22 Yr: 91

RACE/ETHNICITY (Check all that apply):

☑ Black or African American ☐ American Indian or Alaska Native ☐ Asian

☐ White ☐ Hispanic or Latino/Latina ☐ Native Hawaiian or Other Pacific Islander

☐ Other (*please specify*):

INSTRUCTIONS: Below is a list of positive things that you might have in *yourself, your family, friends, neighborhood, school, and community*. For each item that describes you **now or within the past 3 months**, check if the item is true:

Not At All or Rarely **Somewhat or Sometimes** **Very or Often** **Extremely or Almost Always**

If you do not want to answer an item, leave it blank. But please try to answer all items as best you can.

Participant #3
Post-test

Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	I...
☐	☐	☐	☑	1. Stand up for what I believe in.
☐	☐	☐	☑	2. Feel in control of my life and future.
☐	☐	☐	☑	3. Feel good about myself.
☐	☐	☐	☑	4. Avoid things that are dangerous or unhealthy.
☐	☐	☐	☑	5. Enjoy reading or being read to.
☐	☐	☑	☐	6. Build friendships with other people.
☐	☐	☑	☐	7. Care about school.
☐	☐	☑	☐	8. Do my homework.
☐	☐	☑	☐	9. Stay away from tobacco, alcohol, and other drugs.
☐	☐	☐	☑	10. Enjoy learning.
☐	☐	☑	☐	11. Express my feelings in proper ways.
☐	☐	☐	☑	12. Feel good about my future.
☐	☐	☑	☐	13. Seek advice from my parents.
☐	☐	☑	☐	14. Deal with frustration in positive ways.
☐	☐	☑	☐	15. Overcome challenges in positive ways.
☐	☐	☑	☐	16. Think it is important to help other people.
☐	☐	☐	☑	17. Feel safe and secure at home.
☐	☐	☐	☑	18. Plan ahead and make good choices.
☐	☐	☑	☐	19. Resist bad influences.
☐	☑	☐	☐	20. Resolve conflicts without anyone getting hurt.
☐	☐	☑	☐	21. Feel valued and appreciated by others.
☐	☐	☑	☐	22. Take responsibility for what I do.
☐	☐	☑	☐	23. Tell the truth even when it is not easy.
☐	☐	☑	☐	24. Accept people who are different from me.
☑	☐	☐	☐	25. Feel safe at school.

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Note: The term "Parent(s)" means 1 or more adults who are responsible for raising you.

Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	
				I AM . . .
☐	☐	☐	☑	26. Actively engaged in learning new things.
☐	☐	☑	☑	27. Developing a sense of purpose in my life.
☐	☐	☐	☑	28. Encouraged to try things that might be good for me.
☐	☐	☐	☑	29. Included in family tasks and decisions.
☐	☐	☑	☐	30. Helping to make my community a better place.
☐	☐	☐	☑	31. Involved in a religious group or activity.
☐	☐	☐	☑	32. Developing good health habits.
☐	☐	☐	☑	33. Encouraged to help others.
☐	☐	☑	☐	34. Involved in a sport, club, or other group.
☐	☐	☑	☐	35. Trying to help solve social problems.
☐	☐	☑	☐	36. Given useful roles and responsibilities.
☐	☐	☑	☐	37. Developing respect for other people.
☐	☐	☑	☐	38. Eager to do well in school and other activities.
☐	☐	☑	☐	39. Sensitive to the needs and feelings of others.
☐	☐	☐	☑	40. Involved in creative things such as music, theater, or art.
☐	☐	☐	☑	41. Serving others in my community.
☐	☐	☐	☑	42. Spending quality time at home with my parent(s).
				I HAVE . . .
☐	☐	☑	☐	43. Friends who set good examples for me.
☐	☐	☑	☐	44. A school that gives students clear rules.
☐	☐	☐	☑	45. Adults who are good role models for me.
☐	☑	☐	☐	46. A safe neighborhood.
☐	☐	☐	☑	47. Parent(s) who try to help me succeed.
☐	☐	☐	☑	48. Good neighbors who care about me.
☐	☐	☐	☑	49. A school that cares about kids and encourages them.
☐	☐	☑	☐	50. Teachers who urge me to develop and achieve.
☐	☐	☑	☐	51. Support from adults other than my parents.
☐	☐	☑	☐	52. A family that provides me with clear rules.
☐	☐	☐	☑	53. Parent(s) who urge me to do well in school.
☐	☐	☑	☑	54. A family that gives me love and support.
☐	☐	☑	☐	55. Neighbors who help watch out for me.
☐	☐	☑	☐	56. Parent(s) who are good at talking with me about things.
☐	☐	☑	☐	57. A school that enforces rules fairly.
☐	☐	☐	☑	58. A family that knows where I am and what I am doing.

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DEVELOPMENTAL ASSETS PROFILE

Self-Report for Ages 11-18

NAME / ID: [redacted] TODAY'S DATE: Mo: 8 Day: 31 Yr: 2006

SEX: ☑ Male ☐ Female AGE: 16 GRADE: 11 BIRTH DATE: Mo: 7 Day: 26 Yr: 1990

RACE/ETHNICITY (Check all that apply): ☐ American Indian or Alaska Native ☐ Asian

☑ Black or African American ☐ Hispanic or Latino/Latina ☐ Native Hawaiian or Other Pacific Islander

☐ White ☐ Other (*please specify*):

INSTRUCTIONS: Below is a list of positive things that you might have in *yourself, your family, friends, neighborhood, school, and community*. For each item that describes you now or within the past 3 months, check if the item is true:

Not At All or Rarely — Somewhat or Sometimes — Very or Often — Extremely or Almost Always

If you do not want to answer an item, leave it blank. But please try to answer all items as best you can.

Participant #4
Post-test

Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	I...
☐	☐	☐	☑	1. Stand up for what I believe in.
☐	☑	☐	☐	2. Feel in control of my life and future.
☐	☐	☐	☑	3. Feel good about myself.
☐	☑	☐	☐	4. Avoid things that are dangerous or unhealthy.
☑	☐	☐	☐	5. Enjoy reading or being read to.
☐	☐	☑	☐	6. Build friendships with other people.
☑	☐	☐	☐	7. Care about school.
☐	☑	☐	☐	8. Do my homework.
☐	☐	☐	☑	9. Stay away from tobacco, alcohol, and other drugs.
☐	☐	☐	☑	10. Enjoy learning.
☐	☑	☐	☐	11. Express my feelings in proper ways.
☐	☑	☐	☐	12. Feel good about my future.
☐	☐	☑	☐	13. Seek advice from my parents.
☐	☑	☐	☐	14. Deal with frustration in positive ways.
☐	☐	☑	☐	15. Overcome challenges in positive ways.
☐	☐	☐	☑	16. Think it is important to help other people.
☐	☑	☐	☐	17. Feel safe and secure at home.
☐	☐	☑	☐	18. Plan ahead and make good choices.
☐	☑	☐	☐	19. Resist bad influences.
☑	☐	☐	☐	20. Resolve conflicts without anyone getting hurt.
☐	☐	☐	☑	21. Feel valued and appreciated by others.
☐	☑	☐	☐	22. Take responsibility for what I do.
☐	☑	☐	☐	23. Tell the truth even when it is not easy.
☐	☑	☐	☐	24. Accept people who are different from me.
☑	☐	☐	☐	25. Feel safe at school.

PLEASE TURN OVER AND COMPLETE THE BACK.

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Note: The term "Parent(s)" means 1 or more adults who are responsible for raising you.

Not At All or Rarely	Somewhat or Sometimes	Very or Often	Extremely or Almost Always	
				I AM . . .
☐	☑	☐	☐	26. Actively engaged in learning new things.
☐	☑	☐	☐	27. Developing a sense of purpose in my life.
☐	☐	☑	☐	28. Encouraged to try things that might be good for me.
☐	☐	☐	☑	29. Included in family tasks and decisions.
☐	☐	☑	☑	30. Helping to make my community a better place.
☐	☐	☐	☑	31. Involved in a religious group or activity.
☐	☑	☐	☐	32. Developing good health habits.
☐	☑	☐	☐	33. Encouraged to help others.
☐	☐	☐	☑	34. Involved in a sport, club, or other group.
☐	☑	☐	☐	35. Trying to help solve social problems.
☐	☑	☐	☐	36. Given useful roles and responsibilities.
☐	☐	☐	☑	37. Developing respect for other people.
☐	☐	☐	☑	38. Eager to do well in school and other activities.
☐	☐	☑	☐	39. Sensitive to the needs and feelings of others.
☐	☐	☐	☑	40. Involved in creative things such as music, theater, or art.
☐	☐	☐	☑	41. Serving others in my community.
☐	☑	☐	☐	42. Spending quality time at home with my parent(s).
				I HAVE . . .
☐	☑	☐	☐	43. Friends who set good examples for me.
☐	☑	☐	☐	44. A school that gives students clear rules.
☐	☐	☐	☑	45. Adults who are good role models for me.
☐	☐	☐	☑	46. A safe neighborhood.
☐	☐	☐	☑	47. Parent(s) who try to help me succeed.
☐	☐	☐	☑	48. Good neighbors who care about me.
☐	☐	☐	☑	49. A school that cares about kids and encourages them.
☐	☑	☐	☐	50. Teachers who urge me to develop and achieve.
☐	☐	☐	☑	51. Support from adults other than my parents.
☐	☐	☐	☑	52. A family that provides me with clear rules.
☐	☐	☐	☑	53. Parent(s) who urge me to do well in school.
☐	☐	☐	☑	54. A family that gives me love and support.
☐	☐	☐	☑	55. Neighbors who help watch out for me.
☐	☐	☐	☑	56. Parent(s) who are good at talking with me about things.
☐	☑	☐	☐	57. A school that enforces rules fairly.
☐	☑	☐	☐	58. A family that knows where I am and what I am doing.

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[31

ID: _____ Gender: M

Name: [redacted] Age: 13

Date: 8/22/06 Grade: 8

DEVELOPMENTAL ASSETS PROFILE

YOUTH REPORT -- CONTEXT VIEW

VERSION 1.0

Pre-test

Participant #1 [redacted]

	PERSONAL	SOCIAL	FAMILY	SCHOOL	COMMUNITY
EXCELLENT	30	30	30	30	30
	29	29	29	29	29
	28	28	28	28	28
	27	27	27	27	27
	26	26	26	26	26
	25	25	25	25	25
GOOD	24	24	24	24	24
	23	23	23	23	23
	22	22	22	22	22
	21	21	21	21	21
	20	20	20	20	20
FAIR	19	19	19	19	19
	18	18	18	18	18
	17	17	17	17	17
	16	16	16	16	16
	15	15	15	15	15
	14	14	14	14	14
LOW	13	13	13	13	13
	12	12	12	12	12
	11	11	11	11	11
	10	10	10	10	10
	9	9	9	9	9
	0-8	0-8	0-8	0-8	0-8

PERSONAL

21 SCALE SCORE

2 1. Stands up for beliefs
3 2. Feels in control
2 3. Positive self esteem
2 4. Avoids unhealthy
1 5. Enjoys reading
3 9. Avoids alcohol
2 12. Good future
1 14. Manages frustration
2 18. Plans ahead
2 22. Takes responsibility
2 23. Values honesty
2 27. Sense of purpose
3 32. Healthy habits

27 RAW SUM (A)

13 # OF ITEMS (B) 21

SOCIAL

22 SCALE SCORE

2 6. Builds friendships
2 11. Expresses feelings
2 15. Overcomes challenges
3 16. Values helping
2 19. Resists pressure
2 20. Resolves conflicts
3 21. Feels valued
3 28. Encouraged new
2 33. Encouraged to help
2 39. Sensitive to others
0 43. Peer role models
3 45. Adult role models
3 51. Adult support

29 RAW SUM (A)

13 # OF ITEMS (B) 22

FAMILY

24 SCALE SCORE

2 13. Advice parents
3 17. Safe at home
3 29. Family tasks
2 42. Time at home
3 47. Parents help
2 52. Clear family rules
3 53. Parents encourage
3 54. Family support
2 56. Parents talk
2 58. Family monitors

24 RAW SUM (A)

10 # OF ITEMS (B) 24

SCALE SCORE = (A / B) x 10 ROUND TO INTEGER

SEE USER MANUAL FOR SCORING INSTRUCTIONS

SCHOOL

25 SCALE SCORE

2 7. Cares about school
3 8. Does homework
3 10. Enjoys learning
2 25. Safe at school
3 26. Engaged learning
3 38. Motivated
3 44. Clear school rules
2 49. Caring school
2 50. Teachers encourage
2 57. Fair school rules

25 RAW SUM (A)

10 # OF ITEMS (B) 25

COMMUNITY

28 SCALE SCORE

2 24. Accepts others
1 30. Help community
2 31. Religious activity
3 34. Sport, club, group
2 35. Help solve problems
3 36. Useful roles
2 37. Respect others
3 40. Creative activities
2 41. Serving others
3 46. Safe neighbor
3 48. Good neighbors
2 55. Neighbors monitor

28 RAW SUM (A)

12 # OF ITEMS (B)

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ID: [redacted]
Name: [redacted]
Date: 8/22/06
DOB: 11/3/92

Gender: M
Age: 13
Grade: 8

DEVELOPMENTAL ASSETS PROFILE
YOUTH REPORT – CATEGORY VIEW
VERSION 1.0

Total Asset Score 46
External Assets Scale Score 24
[redacted] Scale Score 22

EXTERNAL ASSETS

	I. SUPPORT	II. EMPOWERMENT	III. BOUNDARIES & EXPECTATIONS	IV. CONSTRUCTIVE USE OF TIME
26	SCALE SCORE	22 SCALE SCORE	21 SCALE SCORE	25 SCALE SCORE
2	13. Advice parents	3 17. Safe at home	0 43. Peer role models	2 31. Religious activity
3	47. Parents help	3 21. Feels valued	3 44. Clear school rules	3 34. Sport, club, group
3	48. Good neighbors	2 25. Safe at school	3 45. Adult role models	3 40. Creative activities
3	49. Caring school	3 29. Family tasks	2 50. Teachers encourage	2 42. Time at home
3	51. Adult support	2 36. Useful roles	3 52. Clear family rules	10 RAW SUM (A)
3	54. Family support	0 46. Safe neighbor	3 53. Parents encourage	4 # OF ITEMS (B)
2	56. Parents talk	13 RAW SUM (A)	2 55. Neighbors monitor	
18	RAW SUM (A)	6 # OF ITEMS (B)	2 57. Fair school rules	SCALE SCORE = (A / B) X 10 ROUND TO NEAREST INTEGER
7	# OF ITEMS (B)		3 58. Family monitors	
			19 RAW SUM (A)	
			9 # OF ITEMS (B)	

INTERNAL ASSETS

	V. COMMITMENT TO LEARNING	VI. POSITIVE VALUES	VII. SOCIAL COMPETENCIES	VIII. POSITIVE IDENTITY
26	SCALE SCORE	22 SCALE SCORE	20 SCALE SCORE	20 SCALE SCORE
1	5. Enjoys reading	2 1. Stands up for beliefs	2 4. Avoids unhealthy	3 2. Feels in control
2	7. Cares about school	3 9. Avoids alcohol	2 6. Builds friendships	2 3. Positive self esteem
3	8. Does homework	3 16. Values helping	2 11. Expresses feelings	2 12. Good future
3	10. Enjoys learning	3 22. Takes responsibility	3 18. Plans ahead	1 14. Manages frustration
3	26. Engaged learning	2 23. Values honesty	2 19. Resists pressure	2 15. Overcomes challenges
3	28. Encouraged new	1 30. Help community	2 20. Resolves conflicts	3 27. Sense of purpose
3	38. Motivated	3 32. Healthy habits	3 24. Accepts others	12 RAW SUM (A)
18	RAW SUM (A)	2 39. Encouraged to help	2 39. Sensitive to others	6 # OF ITEMS (B)
7	# OF ITEMS (B)	2 35. Help solve problems	16 RAW SUM (A)	
		2 37. Respect others	8 # OF ITEMS (B)	
		1 41. Serving others		
		24 RAW SUM (A)		
		11 # OF ITEMS (B)		

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[31]

ID: _____ Gender: M

Name: [redacted] Age: 15

Date: 8/22/06 Grade: 9

DEVELOPMENTAL ASSETS PROFILE

YOUTH REPORT -- CONTEXT VIEW

VERSION 1.0

Pre-test

Participant # 2

	PERSONAL	SOCIAL	FAMILY	SCHOOL	COMMUNITY
EXCELLENT	30	30	30	30	30
	29	29	29	29	29
	28	28	28	28	28
	27	27	27	27	27
	26	26	26	26	26
GOOD	25	25	25	25	25
	24	24	24	24	24
	23	23	23	23	23
	22	22	22	22	22
	21	21	21	21	21
FAIR	20	20	20	20	20
	19	19	19	19	19
	18	18	18	18	18
	17	17	17	17	17
	16	16	16	16	16
	15	15	15	15	15
LOW	14	14	14	14	14
	13	13	13	13	13
	12	12	12	12	12
	11	11	11	11	11
	10	10	10	10	10
	9	9	9	9	9
	0-8	0-8	0-8	0-8	0-8

PERSONAL

20 SCALE SCORE

2 1. Stands up for beliefs

2 2. Feels in control

2 3. Positive self esteem

2 4. Avoids unhealthy

0 5. Enjoys reading

3 9. Avoids alcohol

3 12. Good future

0 14. Manages frustration

3 18. Plans ahead

3 22. Takes responsibility

1 23. Values honesty

2 27. Sense of purpose

3 32. Healthy habits

26 RAW SUM (A)

13 # OF ITEMS (B)

SOCIAL

18 SCALE SCORE

2 6. Builds friendships

0 11. Expresses feelings

0 15. Overcomes challenges

1 16. Values helping

2 19. Resists pressure

0 20. Resolves conflicts

3 21. Feels valued

3 28. Encouraged new

3 33. Encouraged to help

2 39. Sensitive to others

3 43. Peer role models

3 45. Adult role models

1 51. Adult support

24 RAW SUM (A)

13 # OF ITEMS (B)

FAMILY

25 SCALE SCORE

3 13. Advice parents

3 17. Safe at home

3 29. Family tasks

1 42. Time at home

3 47. Parents help

3 52. Clear family rules

3 53. Parents encourage

3 54. Family support

2 56. Parents talk

1 58. Family monitors

25 RAW SUM (A)

10 # OF ITEMS (B)

SCHOOL

19 SCALE SCORE

0 7. Cares about school

2 8. Does homework

3 10. Enjoys learning

0 25. Safe at school

3 26. Engaged learning

3 38. Motivated

1 44. Clear school rules

1 49. Caring school

3 50. Teachers encourage

2 57. Fair school rules

19 RAW SUM (A)

10 # OF ITEMS (B)

COMMUNITY

22 SCALE SCORE

3 24. Accepts others

2 30. Help community

0 31. Religious activity

3 34. Sport, club, group

0 35. Help solve problems

3 36. Useful roles

3 37. Respect others

3 40. Creative activities

0 41. Serving others

3 46. Safe neighbor

3 48. Good neighbors

3 55. Neighbors monitor

26 RAW SUM (A)

12 # OF ITEMS (B)

SCALE SCORE = (A / B) x 10 ROUND TO INTEGER

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[3]

Name: [redacted]
Date: 8/22/01
DOB: 11/01/91

Gender: M
Age: 15
Grade: 9

DEVELOPMENTAL ASSETS PROFILE
YOUTH REPORT – CATEGORY VIEW
VERSION 1.0

Total Asset Score 42
External Assets Scale Score 23
Internal Assets Scale Score 19

	EXTERNAL ASSETS				INTERNAL ASSETS				
EXCELLENT	30	30	30	30	30	30	30	30	EXCELLENT
	28	28	28					29	
	27	27	27	27	27	27	27	27	
GOOD	26	26	26	26	26	26	26	26	GOOD
	25	25	25	25	25	25	25	25	
	24	24	24	24	24	24	24	24	
	23	23	23	23	23	23	23	23	
	22	22	22	22	22	22	22	22	
FAIR	21	21	21	21	21	21	21	21	FAIR
	20	20	20	20	20	20	20	20	
	19	19	19	19	19	19	19	19	
	18	18	18	18	18	18	18	18	
	17	17	17	17	17	17	17	17	
	16	16	16	16	16	16	16	16	
	15	15	15	15	15	15	15	15	
LOW	14	14	14	14	14	14	14	14	LOW
	13	13	13	13	13	13	13	13	
	12	12	12	12	12	12	12	12	
	11	11	11	11	11	11	11	11	
	10	10	10	10	10	10	10	10	
	9	9	9	9	9	9	9	9	
	0-8	0-8	0-8	0-8	0-8	0-8	0-8	0-8	

I. SUPPORT

23 SCALE SCORE
3 13. Advice parents
3 47. Parents help
3 48. Good neighbors
1 49. Caring school
1 51. Adult support
3 54. Family support
2 56. Parents talk
16 RAW SUM (A)
7 # OF ITEMS (B)

II. EMPOWERMENT

25 SCALE SCORE
3 17. Safe at home
3 21. Feels valued
0 25. Safe at school
3 29. Family tasks
3 36. Useful roles
3 46. Safe neighbor
15 RAW SUM (A)
6 # OF ITEMS (B)

III. BOUNDARIES & EXPECTATIONS

26 SCALE SCORE
3 43. Peer role models
1 44. Clear school rules
3 45. Adult role models
3 50. Teachers encourage
3 52. Clear family rules
3 53. Parents encourage
3 55. Neighbors monitor
3 57. Fair school rules
1 58. Family monitors
23 RAW SUM (A)
9 # OF ITEMS (B)

IV. CONSTRUCTIVE USE OF TIME

18 SCALE SCORE
0 31. Religious activity
3 34. Sport, club, group
3 40. Creative activities
1 42. Time at home
7 RAW SUM (A)
4 # OF ITEMS (B)

SCALE SCORE = (A / B) X 10 ROUND TO NEAREST INTEGER

V. COMMITMENT TO LEARNING

20 SCALE SCORE
0 5. Enjoys reading
0 7. Cares about school
2 8. Does homework
3 10. Enjoys learning
3 26. Engaged learning
3 28. Encouraged new
3 38. Motivated
14 RAW SUM (A)
7 # OF ITEMS (B)

VI. POSITIVE VALUES

22 SCALE SCORE
2 1. Stands up for beliefs
3 9. Avoids alcohol
1 16. Values helping
3 22. Takes responsibility
1 23. Values honesty
2 30. Help community
3 32. Healthy habits
3 33. Encouraged to help
1 35. Help solve problems
3 37. Respect others
0 41. Serving others
22 RAW SUM (A)
11 # OF ITEMS (B)

VII. SOCIAL COMPETENCIES

18 SCALE SCORE
2 4. Avoids unhealthy
2 6. Builds friendships
0 11. Expresses feelings
3 18. Plans ahead
2 19. Resists pressure
0 20. Resolves conflicts
3 24. Accepts others
2 39. Sensitive to others
14 RAW SUM (A)
8 # OF ITEMS (B)

VIII. POSITIVE IDENTITY

15 SCALE SCORE
2 2. Feels in control
2 3. Positive self esteem
3 12. Good future
0 14. Manages frustration
0 15. Overcomes challenges
2 27. Sense of purpose
9 RAW SUM (A)
6 # OF ITEMS (B)

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ID: [redacted]
Name: [redacted]
Date: 8/22/01
DOB: 11/01/91

Gender: M
Age: 15
Grade: 9

DEVELOPMENTAL ASSETS PROFILE
YOUTH REPORT – CATEGORY VIEW
VERSION 1.0

Total Asset Score 42
External Assets Scale Score 23
Internal Assets Scale Score 19

	EXTERNAL ASSETS				INTERNAL ASSETS			
EXCELLENT	30	30	30	30	30	30	30	30
	28	28	28	[illegible]	[illegible]	[illegible]	[illegible]	28
	27	27	27	27	27	27	27	27
GOOD	26	26	26	26	26	26	26	26
	25	25	25	25	25	25	25	25
	24	24	24	24	24	24	24	24
	23	23	23	23	23	23	23	23
	22	22	22	22	22	22	22	22
FAIR	21	21	21	21	21	21	21	21
	20	20	20	20	20	20	20	20
	19	19	19	19	19	19	19	19
	18	18	18	18	18	18	18	18
	17	17	17	17	17	17	17	17
	16	16	16	16	16	16	16	16
LOW	15	15	15	15	15	15	15	15
	14	14	14	14	14	14	14	14
	13	13	13	13	13	13	13	13
	12	12	12	12	12	12	12	12
	11	11	11	11	11	11	11	11
	10	10	10	10	10	10	10	10
	9	9	9	9	9	9	9	9
	0-8	0-8	0-8	0-8	0-8	0-8	0-8	0-8

I. SUPPORT
23 SCALE SCORE
3 13. Advice parents
3 47. Parents help
3 48. Good neighbors
1 49. Caring school
1 51. Adult support
3 54. Family support
2 56. Parents talk
16 RAW SUM (A)
7 # OF ITEMS (B)

II. EMPOWERMENT
25 SCALE SCORE
3 17. Safe at home
3 21. Feels valued
0 25. Safe at school
3 29. Family tasks
3 36. Useful roles
3 46. Safe neighbor
15 RAW SUM (A)
6 # OF ITEMS (B)

III. BOUNDARIES & EXPECTATIONS
26 SCALE SCORE
3 43. Peer role models
1 44. Clear school rules
3 45. Adult role models
2 50. Teachers encourage
3 52. Clear family rules
3 53. Parents encourage
3 55. Neighbors monitor
3 57. Fair school rules
1 58. Family monitors
23 RAW SUM (A)
9 # OF ITEMS (B)

IV. CONSTRUCTIVE USE OF TIME
18 SCALE SCORE
0 31. Religious activity
3 34. Sport, club, group
3 40. Creative activities
1 42. Time at home
7 RAW SUM (A)
4 # OF ITEMS (B)

SCALE SCORE = (A / B) X 10 ROUND TO NEAREST INTEGER

V. COMMITMENT TO LEARNING
20 SCALE SCORE
0 5. Enjoys reading
0 7. Cares about school
2 8. Does homework
3 10. Enjoys learning
3 26. Engaged learning
3 28. Encouraged new
3 38. Motivated
14 RAW SUM (A)
7 # OF ITEMS (B)

VI. POSITIVE VALUES
22 SCALE SCORE
2 1. Stands up for beliefs
3 9. Avoids alcohol
1 16. Values helping
3 22. Takes responsibility
1 23. Values honesty
2 30. Help community
3 32. Healthy habits
3 33. Encouraged to help
1 35. Help solve problems
3 37. Respect others
0 41. Serving others
22 RAW SUM (A)
11 # OF ITEMS (B)

VII. SOCIAL COMPETENCIES
18 SCALE SCORE
2 4. Avoids unhealthy
2 6. Builds friendships
0 11. Expresses feelings
3 18. Plans ahead
2 19. Resists pressure
0 20. Resolves conflicts
3 24. Accepts others
2 39. Sensitive to others
14 RAW SUM (A)
8 # OF ITEMS (B)

VIII. POSITIVE IDENTITY
15 SCALE SCORE
2 2. Feels in control
2 3. Positive self esteem
3 12. Good future
0 14. Manages frustration
0 15. Overcomes challenges
2 27. Sense of purpose
9 RAW SUM (A)
6 # OF ITEMS (B)

SEE MANUAL FOR SCORING INSTRUCTIONS

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ID: [redacted]
Name: [redacted]
Date: 8/23/06

Gender: M
Age: 14
Grade: 9

DEVELOPMENTAL ASSETS PROFILE

YOUTH REPORT – CONTEXT VIEW

VERSION 1.0

Pre-test

participant #3

	PERSONAL	SOCIAL	FAMILY	SCHOOL	COMMUNITY
EXCELLENT	30	30	30	30	30
	29	29	29	29	29
	28	28	28	28	28
GOOD	27	27	27	27	27
	26	26	26	26	26
	25	25	25	25	25
	24	24	24	24	24
	23	23	23	23	23
	22	22	22	22	22
FAIR	21	21	21	21	21
	20	20	20	20	20
	19	19	19	19	19
	18	18	18	18	18
	17	17	17	17	17
	16	16	16	16	16
	15	15	15	15	15
	14	14	14	14	14
	13	13	13	13	13
LOW	12	12	12	12	12
	11	11	11	11	11
	10	10	10	10	10
	9	9	9	9	9
	0-8	0-8	0-8	0-8	0-8

PERSONAL

23 SCALE SCORE
3 1. Stands up for beliefs
2 2. Feels in control
2 3. Positive self esteem
3 4. Avoids unhealthy
3 5. Enjoys reading
2 9. Avoids alcohol
3 12. Good future
3 14. Manages frustration
3 18. Plans ahead
3 22. Takes responsibility
3 23. Values honesty
3 27. Sense of purpose
3 32. Healthy habits
36 RAW SUM (A)
13 # OF ITEMS (B)

SOCIAL

22 SCALE SCORE
2 6. Builds friendships
3 11. Expresses feelings
3 15. Overcomes challenges
3 16. Values helping
3 19. Resists pressure
2 20. Resolves conflicts
3 21. Feels valued
3 28. Encouraged new
2 33. Encouraged to help
2 39. Sensitive to others
0 43. Peer role models
2 46. Adult role models
2 51. Adult support
29 RAW SUM (A)
13 # OF ITEMS (B)

FAMILY

20 SCALE SCORE
2 13. Advice parents
2 17. Safe at home
2 29. Family tasks
2 42. Time at home
2 47. Parents help
2 52. Clear family rules
2 53. Parents encourage
2 54. Family support
2 56. Parents talk
2 58. Family monitors
20 RAW SUM (A)
10 # OF ITEMS (B)

SCHOOL

18 SCALE SCORE
3 7. Cares about school
2 8. Does homework
2 10. Enjoys learning
0 25. Safe at school
2 26. Engaged learning
3 38. Motivated
1 44. Clear school rules
2 49. Caring school
2 50. Teachers encourage
2 57. Fair school rules
18 RAW SUM (A)
10 # OF ITEMS (B)

COMMUNITY

16 SCALE SCORE
0 24. Accepts others
2 30. Help community
2 31. Religious activity
3 34. Sport, club, group
2 35. Help solve problems
2 36. Useful roles
2 37. Respect others
2 40. Creative activities
2 41. Serving others
0 46. Safe neighbor
0 48. Good neighbors
2 55. Neighbors monitor
19 RAW SUM (A)
12 # OF ITEMS (B)

SCALE SCORE = (A / B) x 10 ROUND TO INTEGER

SEE USER MANUAL FOR SCORING INSTRUCTIONS

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ID:
Name: [redacted]
Date: 8/23/06

Gender: M
Age: 14
Grade: 9

DEVELOPMENTAL ASSETS PROFILE

YOUTH REPORT – CONTEXT VIEW

VERSION 1.0

Pre-test

participant #3

	PERSONAL	SOCIAL	FAMILY	SCHOOL	COMMUNITY
EXCELLENT	30	30	30	30	30
	29	29	29	29	29
	28	28	28	28	28
	27	27	27	27	27
	26	26	26	26	26
GOOD	25	25	25	25	25
	24	24	24	24	24
	23	23	23	23	23
	22	22	22	22	22
	21	21	21	21	21
FAIR	20	20	20	20	20
	19	19	19	19	19
	18	18	18	18	18
	17	17	17	17	17
	16	16	16	16	16
	15	15	15	15	15
	14	14	14	14	14
	13	13	13	13	13
LOW	12	12	12	12	12
	11	11	11	11	11
	10	10	10	10	10
	9	9	9	9	9
	0-8	0-8	0-8	0-8	0-8

PERSONAL

23 SCALE SCORE
3 1. Stands up for beliefs
2 2. Feels in control
2 3. Positive self esteem
2 4. Avoids unhealthy
3 5. Enjoys reading
2 9. Avoids alcohol
3 12. Good future
3 14. Manages frustration
3 18. Plans ahead
3 22. Takes responsibility
2 23. Values honesty
3 27. Sense of purpose
3 32. Healthy habits
36 RAW SUM (A)
13 # OF ITEMS (B)

SOCIAL

22 SCALE SCORE
2 6. Builds friendships
3 11. Expresses feelings
2 15. Overcomes challenges
3 16. Values helping
3 19. Resists pressure
2 20. Resolves conflicts
3 21. Feels valued
3 28. Encouraged new
2 33. Encouraged to help
2 39. Sensitive to others
0 43. Peer role models
2 45. Adult role models
2 51. Adult support
29 RAW SUM (A)
13 # OF ITEMS (B)

FAMILY

20 SCALE SCORE
2 13. Advice parents
2 17. Safe at home
2 29. Family tasks
2 42. Time at home
2 47. Parents help
2 52. Clear family rules
2 53. Parents encourage
2 54. Family support
2 56. Parents talk
2 58. Family monitors
20 RAW SUM (A)
10 # OF ITEMS (B)

SCHOOL

18 SCALE SCORE
3 7. Cares about school
3 8. Does homework
3 10. Enjoys learning
0 25. Safe at school
3 26. Engaged learning
3 38. Motivated
0 44. Clear school rules
3 49. Caring school
3 50. Teachers encourage
3 57. Fair school rules
18 RAW SUM (A)
10 # OF ITEMS (B)

COMMUNITY

16 SCALE SCORE
0 24. Accepts others
2 30. Help community
2 31. Religious activity
3 34. Sport, club, group
2 35. Help solve problems
2 36. Useful roles
2 37. Respect others
2 40. Creative activities
2 41. Serving others
0 46. Safe neighbor
0 48. Good neighbors
2 55. Neighbors monitor
19 RAW SUM (A)
12 # OF ITEMS (B)

SCALE SCORE = (A / B) x 10 ROUND TO INTEGER

SEE USER MANUAL FOR SCORING INSTRUCTIONS

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Name: [redacted]
Date: 8/23/06
DOB: 11/22/91

Gender: M
Age: 14
Grade: 9

DEVELOPMENTAL ASSETS PROFILE
YOUTH REPORT -- CATEGORY VIEW
VERSION 1.0

Total Asset Score 41
External Assets Scale Score 18
[redacted] Scale Score 23

	EXTERNAL ASSETS				INTERNAL ASSETS			
EXCELLENT	30	30	30	30	30	30	30	30
	28	28	28	28		29	29	
	27	27	27	27	27	27	27	27
	26	26	26	26	26	26	26	26
GOOD	25	25	25	25	25	25	25	25
	24	24	24	24	24	24	24	24
	23	23	23	23	23	23	23	23
	22	22	22	22	22	22	22	22
	21	21	21	21	21	21	21	21
FAIR	20	20	20	20	20	20	20	20
	19	19	19	19	19	19	19	19
	18	18	18	18	18	18	18	18
	17	17	17	17	17	17	17	17
	16	16	16	16	16	16	16	16
	15	15	15	15	15	15	15	15
LOW	14	14	14	14	14	14	14	14
	13	13	13	13	13	13	13	13
	12	12	12	12	12	12	12	12
	11	11	11	11	11	11	11	11
	10	10	10	10	10	10	10	10
	9	9	9	9	9	9	9	9
	0-8	0-8	0-8	0-8	0-8	0-8	0-8	0-8

I. SUPPORT

17 SCALE SCORE
2 13. Advice parents
2 47. Parents help
0 48. Good neighbors
2 49. Caring school
2 51. Adult support
2 54. Family support
2 56. Parents talk
12 RAW SUM (A)
7 # OF ITEMS (B)

II. EMPOWERMENT

15 SCALE SCORE
2 17. Safe at home
3 21. Feels valued
0 25. Safe at school
2 29. Family tasks
2 36. Useful roles
0 46. Safe neighbor
9 RAW SUM (A)
6 # OF ITEMS (B)

III. BOUNDARIES & EXPECTATIONS

16 SCALE SCORE
0 43. Peer role models
0 44. Clear school rules
2 45. Adult role models
2 50. Teachers encourage
2 52. Clear family rules
2 53. Parents encourage
2 55. Neighbors monitor
2 57. Fair school rules
2 58. Family monitors
14 RAW SUM (A)
9 # OF ITEMS (B)

IV. CONSTRUCTIVE USE OF TIME

23 SCALE SCORE
2 31. Religious activity
3 34. Sport, club, group
2 40. Creative activities
2 42. Time at home
9 RAW SUM (A)
4 # OF ITEMS (B)

SCALE SCORE = (A / B) X 10 ROUND TO NEAREST INTEGER

SEE MANUAL FOR SCORING INSTRUCTIONS

V. COMMITMENT TO LEARNING

24 SCALE SCORE
3 5. Enjoys reading
3 7. Cares about school
2 8. Does homework
3 10. Enjoys learning
3 26. Engaged learning
3 28. Encouraged new
3 38. Motivated
17 RAW SUM (A)
7 # OF ITEMS (B)

VI. POSITIVE VALUES

23 SCALE SCORE
3 1. Stands up for beliefs
2 9. Avoids alcohol
3 16. Values helping
2 22. Takes responsibility
3 23. Values honesty
2 30. Help community
3 32. Healthy habits
2 33. Encouraged to help
2 35. Help solve problems
2 37. Respect others
2 41. Serving others
26 RAW SUM (A)
11 # OF ITEMS (B)

VII. SOCIAL COMPETENCIES

21 SCALE SCORE
2 4. Avoids unhealthy
3 6. Builds friendships
3 11. Expresses feelings
3 18. Plans ahead
3 19. Resists pressure
2 20. Resolves conflicts
0 24. Accepts others
2 39. Sensitive to others
17 RAW SUM (A)
8 # OF ITEMS (B)

VIII. POSITIVE IDENTITY

22 SCALE SCORE
2 2. Feels in control
3 3. Positive self esteem
2 12. Good future
3 14. Manages frustration
3 15. Overcomes challenges
2 27. Sense of purpose
13 RAW SUM (A)
6 # OF ITEMS (B)

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ID: _____ Gender: M

Name: [redacted] Age: 16

Date: 8/22/06 Grade: 11

DEVELOPMENTAL ASSETS PROFILE

YOUTH REPORT – CONTEXT VIEW

VERSION 1.0

Pre-test

Participant #4 [redacted]

	PERSONAL	SOCIAL	FAMILY	SCHOOL	COMMUNITY
EXCELLENT	30	30	30	30	30
	29	29	29	29	29
	28	28	28	28	28
	27	27	27	27	27
	26	26	26	26	26
GOOD	25	25	25	25	25
	24	24	24	24	24
	23	23	23	23	23
	22	22	22	22	22
	21	21	21	21	21
FAIR	20	20	20	20	20
	19	19	19	19	19
	18	18	18	18	18
	17	17	17	17	17
	16	16	16	16	16
LOW	15	15	15	15	15
	14	14	14	14	14
	13	13	13	13	13
	12	12	12	12	12
	11	11	11	11	11
	10	10	10	10	10
	9	9	9	9	9
	0-8	0-8	0-8	0-8	0-8

PERSONAL

17 SCALE SCORE

3 1. Stands up for beliefs
1 2. Feels in control
1 3. Positive self esteem
3 4. Avoids unhealthy
1 5. Enjoys reading
0 9. Avoids alcohol
3 12. Good future
1 14. Manages frustration
1 18. Plans ahead
3 22. Takes responsibility
1 23. Values honesty
1 27. Sense of purpose
3 32. Healthy habits

22 RAW SUM (A)

13 # OF ITEMS (B)

SOCIAL

22 SCALE SCORE

3 6. Builds friendships
2 11. Expresses feelings
2 15. Overcomes challenges
3 16. Values helping
3 19. Resists pressure
2 20. Resolves conflicts
1 21. Feels valued
3 28. Encouraged new
1 33. Encouraged to help
3 39. Sensitive to others
1 43. Peer role models
3 45. Adult role models
3 51. Adult support

28 RAW SUM (A)

13 # OF ITEMS (B)

FAMILY

27 SCALE SCORE

3 13. Advice parents
3 17. Safe at home
2 29. Family tasks
1 42. Time at home
3 47. Parents help
3 52. Clear family rules
3 53. Parents encourage
3 54. Family support
3 56. Parents talk
3 58. Family monitors

27 RAW SUM (A)

10 # OF ITEMS (B)

SCALE SCORE = (A / B) x 10 ROUND TO INTEGER

SEE USER MANUAL FOR SCORING INSTRUCTIONS

SCHOOL

21 SCALE SCORE

3 7. Cares about school
1 8. Does homework
3 10. Enjoys learning
3 25. Safe at school
3 26. Engaged learning
3 38. Motivated
3 44. Clear school rules
1 49. Caring school
1 50. Teachers encourage
1 57. Fair school rules

21 RAW SUM (A)

10 # OF ITEMS (B)

COMMUNITY

25 SCALE SCORE

2 24. Accepts others
3 30. Help community
3 31. Religious activity
3 34. Sport, club, group
1 35. Help solve problems
2 36. Useful roles
3 37. Respect others
3 40. Creative activities
3 41. Serving others
1 46. Safe neighbor
3 48. Good neighbors
3 55. Neighbors monitor

30 RAW SUM (A)

12 # OF ITEMS (B)

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Name: [redacted]
Date: 8/22/06
DOB: 7/26/90

Age: 16
Grade: 11

YOUTH REPORT – CATEGORY VIEW

VERSION 1.0

Total Asset Score 44
External Asset Scale Score 33
[redacted] Scale Score 21

	EXTERNAL ASSETS				INTERNAL ASSETS			
EXCELLENT	30	30	30	30	30	30	30	30
	28	28	28	28				29
	27	27	27	27	27	27	27	27
	26	26	26	26	26	26	26	26
GOOD	25	25	25	25	25	25	25	25
	24	24	24	24	24	24	24	24
	23	23	23	23	23	23	23	23
	22	22	22	22	22	22	22	22
FAIR	21	21	21	21	21	21	21	21
	20	20	20	20	20	20	20	20
	19	19	19	19	19	19	19	19
	18	18	18	18	18	18	18	18
	17	17	17	17	17	17	17	17
	16	16	16	16	16	16	16	16
	15	15	15	15	15	15	15	15
	14	14	14	14	14	14	14	14
	13	13	13	13	13	13	13	13
LOW	12	12	12	12	12	12	12	12
	11	11	11	11	11	11	11	11
	10	10	10	10	10	10	10	10
	9	9	9	9	9	9	9	9
	0-8	0-8	0-8	0-8	0-8	0-8	0-8	0-8

I. SUPPORT

27 SCALE SCORE
3 13. Advice parents
3 47. Parents help
3 48. Good neighbors
1 49. Caring school
3 51. Adult support
3 54. Family support
3 56. Parents talk
19 RAW SUM (A)
7 # OF ITEMS (B)

II. EMPOWERMENT

18 SCALE SCORE
3 17. Safe at home
1 21. Feels valued
2 25. Safe at school
2 29. Family tasks
2 36. Useful roles
1 46. Safe neighbor
11 RAW SUM (A)
6 # OF ITEMS (B)

III. BOUNDARIES & EXPECTATIONS

23 SCALE SCORE
1 43. Peer role models
3 44. Clear school rules
3 45. Adult role models
1 50. Teachers encourage
3 52. Clear family rules
3 53. Parents encourage
3 55. Neighbors monitor
1 57. Fair school rules
3 58. Family monitors
21 RAW SUM (A)
9 # OF ITEMS (B)

IV. CONSTRUCTIVE USE OF TIME

25 SCALE SCORE
3 31. Religious activity
3 34. Sport, club, group
3 40. Creative activities
1 42. Time at home
10 RAW SUM (A)
4 # OF ITEMS (B)

SCALE SCORE = (A / B) X 10 ROUND TO NEAREST INTEGER

V. COMMITMENT TO LEARNING

24 SCALE SCORE
1 5. Enjoys reading
3 7. Cares about school
1 8. Does homework
3 10. Enjoys learning
3 26. Engaged learning
3 28. Encouraged new
3 38. Motivated
17 RAW SUM (A)
7 # OF ITEMS (B)

VI. POSITIVE VALUES

22 SCALE SCORE
3 1: Stands up for beliefs
3 9. Avoids alcohol
3 16. Values helping
3 22. Takes responsibility
1 23. Values honesty
3 30. Help community
3 32. Healthy habits
1 33. Encouraged to help
1 35. Help solve problems
3 37. Respect others
3 41. Serving others
24 RAW SUM (A)
11 # OF ITEMS (B)

VII. SOCIAL COMPETENCIES

20 SCALE SCORE
1 4. Avoids unhealthy
2 6. Builds friendships
2 11. Expresses feelings
1 18. Plans ahead
3 19. Resists pressure
2 20. Resolves conflicts
2 24. Accepts others
3 39. Sensitive to others
16 RAW SUM (A)
8 # OF ITEMS (B)

VIII. POSITIVE IDENTITY

18 SCALE SCORE
1 2. Feels in control
3 3. Positive self esteem
3 12. Good future
1 14. Manages frustration
2 15. Overcomes challenges
1 27. Sense of purpose
11 RAW SUM (A)
6 # OF ITEMS (B)

SEE MANUAL FOR SCORING INSTRUCTIONS

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ID: _____ Gender: M

Name: [redacted] Age: 16

Date: 8/22/06 Grade: 9/10?

DEVELOPMENTAL ASSETS PROFILE

YOUTH REPORT – CONTEXT VIEW

VERSION 1.0

Pre-test

Participant #5 [redacted]

	PERSONAL	SOCIAL	FAMILY	SCHOOL	COMMUNITY
EXCELLENT	30	30	30	30	30
	29	29	29	29	29
	28	28	28	28	28
	27	27	27	27	27
	26	26	26	26	26
GOOD	25	25	25	25	25
	24	24	24	24	24
	23	23	23	23	23
	22	22	22	22	22
	21	21	21	21	21
FAIR	20	20	20	20	20
	19	19	19	19	19
	18	18	18	18	18
	17	17	17	17	17
	16	16	16	16	16
LOW	15	15	15	15	15
	14	14	14	14	14
	13	13	13	13	13
	12	12	12	12	12
	11	11	11	11	11
	10	10	10	10	10
	9	9	9	9	9
	0-8	0-8	0-8	0-8	0-8

PERSONAL

22 SCALE SCORE
3 1. Stands up for beliefs
3 2. Feels in control
3 3. Positive self esteem
2 4. Avoids unhealthy
0 5. Enjoys reading
3 9. Avoids alcohol
3 12. Good future
0 14. Manages frustration
3 18. Plans ahead
3 22. Takes responsibility
2 23. Values honesty
1 27. Sense of purpose
2 32. Healthy habits
28 RAW SUM (A)
13 # OF ITEMS (B)

SOCIAL

12 SCALE SCORE
1 6. Builds friendships
0 11. Expresses feelings
0 15. Overcomes challenges
1 16. Values helping
2 19. Resists pressure
2 20. Resolves conflicts
3 21. Feels valued
1 28. Encouraged new
1 33. Encouraged to help
0 39. Sensitive to others
1 43. Peer role models
0 45. Adult role models
3 51. Adult support
15 RAW SUM (A)
13 # OF ITEMS (B)

FAMILY

21 SCALE SCORE
0 13. Advice parents
2 17. Safe at home
1 29. Family tasks
3 42. Time at home
3 47. Parents help
3 52. Clear family rules
3 53. Parents encourage
3 54. Family support
2 56. Parents talk
1 58. Family monitors
21 RAW SUM (A)
10 # OF ITEMS (B)

SCALE SCORE = (A / B) x 10 ROUND TO INTEGER

SEE USER MANUAL FOR SCORING INSTRUCTIONS

SCHOOL

9 SCALE SCORE
0 7. Cares about school
0 8. Does homework
1 10. Enjoys learning
0 25. Safe at school
1 26. Engaged learning
1 38. Motivated
1 44. Clear school rules
1 49. Caring school
3 50. Teachers encourage
1 57. Fair school rules
9 RAW SUM (A)
10 # OF ITEMS (B)

COMMUNITY

12 SCALE SCORE
1 24. Accepts others
1 30. Help community
1 31. Religious activity
0 34. Sport, club, group
0 35. Help solve problems
0 36. Useful roles
1 37. Respect others
1 40. Creative activities
0 41. Serving others
3 46. Safe neighbor
3 48. Good neighbors
3 55. Neighbors monitor
14 RAW SUM (A)
12 # OF ITEMS (B)

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[3

ID:
Name: [redacted]
Date: 8/22/06
DOB: 1/30/90

Gender: M
Age: 16
Grade: 9/10 ?

DEVELOPMENTAL ASSETS PROFILE

YOUTH REPORT -- CATEGORY VIEW

VERSION 1.0

Total Asset Score 30
[redacted] Scale Score 17
[redacted] Scale Score 13

	EXTERNAL ASSETS				INTERNAL ASSETS				
EXCELLENT	30	30	30	30	30	30	30	30	EXCELLENT
	28	28	28	28	28	28	28	28	
	27	27	27	27	27	27	27	27	
GOOD	26	26	26	26	26	26	26	26	GOOD
	25	25	25	25	25	25	25	25	
	24	24	24	24	24	24	24	24	
FAIR	23	23	23	23	23	23	23	23	FAIR
	22	22	22	22	22	22	22	22	
	21	21	21	21	21	21	21	21	
	20	20	20	20	20	20	20	20	
	19	19	19	19	19	19	19	19	
	18	18	18	18	18	18	18	18	
	17	17	17	17	17	17	17	17	
	16	16	16	16	16	16	16	16	
	15	15	15	15	15	15	15	15	
	14	14	14	14	14	14	14	14	
LOW	13	13	13	13	13	13	13	13	LOW
	12	12	12	12	12	12	12	12	
	11	11	11	11	11	11	11	11	
	10	10	10	10	10	10	10	10	
	9	9	9	9	9	9	9	9	
	0-8	0-8	0-8	0-8	0-8	0-8	0-8	0-8	

I. SUPPORT

20 SCALE SCORE
0 13. Advice parents
3 47. Parents help
3 48. Good neighbors
1 49. Caring school
3 51. Adult support
3 54. Family support
1 56. Parents talk
14 RAW SUM (A)
7 # OF ITEMS (B)

II. EMPOWERMENT

17 SCALE SCORE
3 17. Safe at home
3 21. Feels valued
0 25. Safe at school
1 29. Family tasks
0 36. Useful roles
3 46. Safe neighbor
10 RAW SUM (A)
6 # OF ITEMS (B)

III. BOUNDARIES & EXPECTATIONS

16 SCALE SCORE
1 43. Peer role models
1 44. Clear school rules
0 45. Adult role models
1 50. Teachers encourage
3 52. Clear family rules
3 53. Parents encourage
3 55. Neighbors monitor
1 57. Fair school rules
1 58. Family monitors
14 RAW SUM (A)
9 # OF ITEMS (B)

IV. CONSTRUCTIVE USE OF TIME

13 SCALE SCORE
1 31. Religious activity
0 34. Sport, club, group
1 40. Creative activities
3 42. Time at home
5 RAW SUM (A)
4 # OF ITEMS (B)

SCALE SCORE = (A / B) X 10 ROUND TO NEAREST INTEGER

V. COMMITMENT TO LEARNING

6 SCALE SCORE
0 5. Enjoys reading
0 7. Cares about school
0 8. Does homework
1 10. Enjoys learning
1 26. Engaged learning
1 28. Encouraged new
1 38. Motivated
4 RAW SUM (A)
7 # OF ITEMS (B)

VI. POSITIVE VALUES

15 SCALE SCORE
3 1. Stands up for beliefs
3 9. Avoids alcohol
1 16. Values helping
3 22. Takes responsibility
2 23. Values honesty
1 30. Help community
2 32. Healthy habits
1 33. Encouraged to help
0 35. Help solve problems
1 37. Respect others
0 41. Serving others
17 RAW SUM (A)
11 # OF ITEMS (B)

VII. SOCIAL COMPETENCIES

14 SCALE SCORE
2 4. Avoids unhealthy
1 6. Builds friendships
0 11. Expresses feelings
3 18. Plans ahead
2 19. Resists pressure
2 20. Resolves conflicts
1 24. Accepts others
0 39. Sensitive to others
11 RAW SUM (A)
8 # OF ITEMS (B)

VIII. POSITIVE IDENTITY

17 SCALE SCORE
3 2. Feels in control
3 3. Positive self esteem
3 12. Good future
0 14. Manages frustration
0 15. Overcomes challenges
1 27. Sense of purpose
10 RAW SUM (A)
6 # OF ITEMS (B)

SEE MANUAL FOR SCORING INSTRUCTIONS

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[328

ID: _____ Gender: M

Name: [redacted] Age: 16

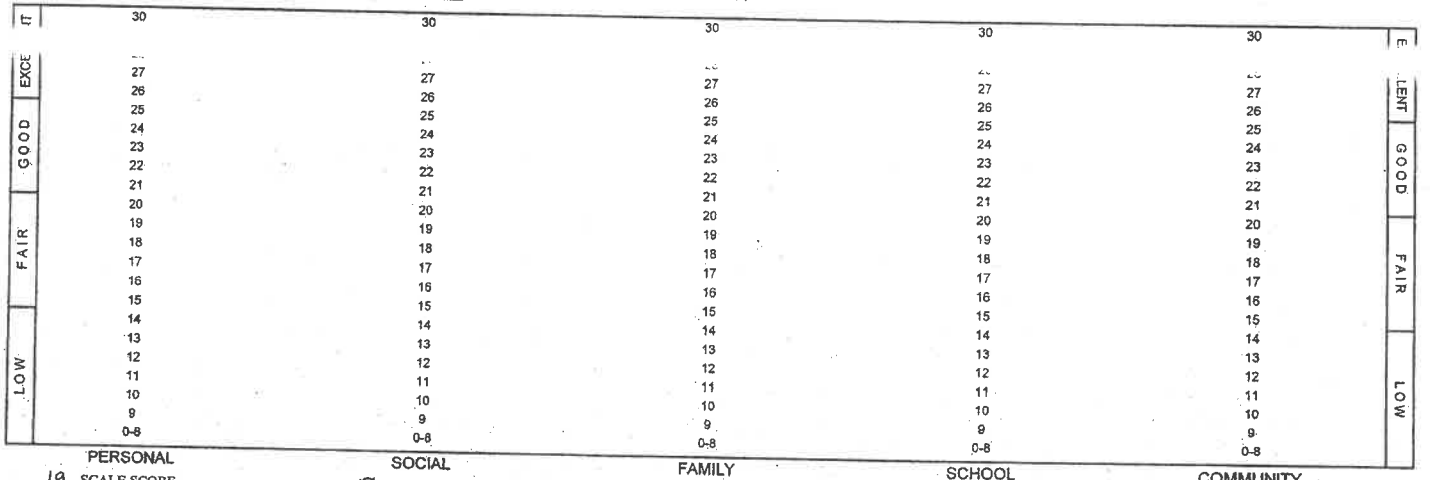
Date: 8/22/06 Grade: 9

DEVELOPMENTAL ASSETS PROFILE

YOUTH REPORT – CONTEXT VIEW

VERSION 1.0

[redacted]



PERSONAL

19 SCALE SCORE
2 1. Stands up for beliefs
2 2. Feels in control
3 3. Positive self esteem
1 4. Avoids unhealthy
0 5. Enjoys reading
1 9. Avoids alcohol
3 12. Good future
2 14. Manages frustration
2 18. Plans ahead
2 22. Takes responsibility
2 23. Values honesty
3 27. Sense of purpose
2 32. Healthy habits
25 RAW SUM (A)
13 # OF ITEMS (B)

SOCIAL

17 SCALE SCORE
2 6. Builds friendships
1 11. Expresses feelings
1 15. Overcomes challenges
2 16. Values helping
1 19. Resists pressure
2 20. Resolves conflicts
1 21. Feels valued
3 28. Encouraged new
2 33. Encouraged to help
3 39. Sensitive to others
1 43. Peer role models
1 45. Adult role models
2 51. Adult support
22 RAW SUM (A)
13 # OF ITEMS (B)

FAMILY

21 SCALE SCORE
2 13. Advice parents
3 17. Safe at home
3 29. Family tasks
1 42. Time at home
1 47. Parents help
3 52. Clear family rules
3 53. Parents encourage
3 54. Family support
1 56. Parents talk
1 58. Family monitors
21 RAW SUM (A)
10 # OF ITEMS (B)

SCHOOL

15 SCALE SCORE
3 7. Cares about school
1 8. Does homework
2 10. Enjoys learning
0 25. Safe at school
2 26. Engaged learning
3 38. Motivated
1 44. Clear school rules
0 49. Caring school
2 50. Teachers encourage
1 57. Fair school rules
15 RAW SUM (A)
10 # OF ITEMS (B)

COMMUNITY

14 SCALE SCORE
2 24. Accepts others
0 30. Help community
1 31. Religious activity
2 34. Sport, club, group
1 35. Help solve problems
2 36. Useful roles
2 37. Respect others
3 40. Creative activities
0 41. Serving others
1 46. Safe neighbor
2 48. Good neighbors
1 55. Neighbors monitor
17 RAW SUM (A)
12 # OF ITEMS (B)

SCALE SCORE = (A / B) x 10 ROUND TO INTEGER

SEE USER MANUAL FOR SCORING INSTRUCTIONS

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ID: [redacted]
Name:
Date: 8/22/06
DOB: 7/10/90

Gender: M
Age: 16
Grade: 9

DEVELOPMENTAL ASSETS PROFILE

YOUTH REPORT – CATEGORY VIEW

VERSION 1.0

Pre-test

Participant # 6

[redacted] Asset Score 36
External Assets Scale Score 17
Internal Assets Scale Score 19

EXTERNAL ASSETS

INTERNAL ASSETS

	I. SUPPORT	II. EMPOWERMENT	III. BOUNDARIES & EXPECTATIONS	IV. CONSTRUCTIVE USE OF TIME	V. COMMITMENT TO LEARNING	VI. POSITIVE VALUES	VII. SOCIAL COMPETENCIES	VIII. POSITIVE IDENTITY
	17 SCALE SCORE	15 SCALE SCORE	19 SCALE SCORE	18 SCALE SCORE	20 SCALE SCORE	13 SCALE SCORE	18 SCALE SCORE	23 SCALE SCORE
	2 13. Advice parents	3 17. Safe at home	1 43. Peer role models	1 31. Religious activity	0 5. Enjoys reading	2 1. Stands up for beliefs	1/2 4. Avoids unhealthy	2 2. Feels in control
	2 47. Parents help	1 21. Feels valued	1 44. Clear school rules	2 34. Sport, club, group	3 7. Cares about school	1 9. Avoids alcohol	1/2 6. Builds friendships	3 3. Positive self esteem
	2 48. Good neighbors	0 25. Safe at school	1 45. Adult role models	3 40. Creative activities	1 8. Does homework	1 16. Values helping	1 11. Expresses feelings	3 12. Good future
	0 49. Caring school	2 29. Family tasks	2 50. Teachers encourage	1 42. Time at home	2 10. Enjoys learning	2 22. Takes responsibility	2 18. Plans ahead	2 14. Manages frustration
	2 51. Adult support	2 36. Useful roles	3 52. Clear family rules	7 RAW SUM (A)	2 26. Engaged learning	1 23. Values honesty	1 19. Resists pressure	1 15. Overcomes challenges
	3 54. Family support	1 46. Safe neighbor	3 53. Parents encourage	4 # OF ITEMS (B)	3 28. Encouraged new	0 30. Help community	1/2 20. Resolves conflicts	3 27. Sense of purpose
	1 56. Parents talk	9 RAW SUM (A)	2 55. Neighbors monitor		3 38. Motivated	2 32. Healthy habits	2 24. Accepts others	14 RAW SUM (A)
	12 RAW SUM (A)	6 # OF ITEMS (B)	2 57. Fair school rules		14 RAW SUM (A)	2 33. Encouraged to help	3 39. Sensitive to others	6 # OF ITEMS (B)
	7 # OF ITEMS (B)		2 58. Family monitors		7 # OF ITEMS (B)	1 35. Help solve problems	14 RAW SUM (A)	
			17 RAW SUM (A)			2 37. Respect others	8 # OF ITEMS (B)	
			9 # OF ITEMS (B)			0 41. Serving others		
						14 RAW SUM (A)		
						11 # OF ITEMS (B)		

SCALE SCORE = (A / B) X 10 ROUND TO NEAREST INTEGER

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ID: _____ Gender: M

Name: [redacted] Age: 13

Date: 8/31/06 Grade: 8

DEVELOPMENTAL ASSETS PROFILE

YOUTH REPORT – CONTEXT VIEW

VERSION 1.0

Post-Test [redacted]

	PERSONAL	SOCIAL	FAMILY	SCHOOL	COMMUNITY
EXCELLENT	30	30	30	30	30
	29	29	29	29	29
	28	28	28	28	28
	27	27	27	27	27
	26	26	26	26	26
	25	25	25	25	25
GOOD	24	24	24	24	24
	23	23	23	23	23
	22	22	22	22	22
	21	21	21	21	21
	20	20	20	20	20
FAIR	19	19	19	19	19
	18	18	18	18	18
	17	17	17	17	17
	16	16	16	16	16
	15	15	15	15	15
	14	14	14	14	14
LOW	13	13	13	13	13
	12	12	12	12	12
	11	11	11	11	11
	10	10	10	10	10
	9	9	9	9	9
	0-8	0-8	0-8	0-8	0-8

PERSONAL

22 SCALE SCORE

3 1. Stands up for beliefs
3 2. Feels in control
2 3. Positive self esteem
2 4. Avoids unhealthy
1 5. Enjoys reading
3 9. Avoids alcohol
3 12. Good future
3 14. Manages frustration
2 18. Plans ahead
2 22. Takes responsibility
1 23. Values honesty
3 27. Sense of purpose
2 32. Healthy habits
29 RAW SUM (A)
13 # OF ITEMS (B)

SOCIAL

23 SCALE SCORE

2 6. Builds friendships
2 11. Expresses feelings
3 15. Overcomes challenges
2 16. Values helping
3 19. Resists pressure
2 20. Resolves conflicts
3 21. Feels valued
3 28. Encouraged new
2 33. Encouraged to help
1 39. Sensitive to others
1 43. Peer role models
3 45. Adult role models
3 51. Adult support
30 RAW SUM (A)
13 # OF ITEMS (B)

FAMILY

23 SCALE SCORE

2 13. Advice parents
3 17. Safe at home
1 29. Family tasks
1 42. Time at home
3 47. Parents help
3 52. Clear family rules
3 53. Parents encourage
3 54. Family support
3 56. Parents talk
1 58. Family monitors
23 RAW SUM (A)
10 # OF ITEMS (B)

SCHOOL

20 SCALE SCORE

2 7. Cares about school
3 8. Does homework
2 10. Enjoys learning
1 25. Safe at school
2 26. Engaged learning
2 38. Motivated
2 44. Clear school rules
2 49. Caring school
2 50. Teachers encourage
2 57. Fair school rules
20 RAW SUM (A)
10 # OF ITEMS (B)

COMMUNITY

19 SCALE SCORE

3 24. Accepts others
1 30. Help community
2 31. Religious activity
3 34. Sport, club, group
3 35. Help solve problems
1 36. Useful roles
2 37. Respect others
2 40. Creative activities
1 41. Serving others
1 46. Safe neighbor
2 48. Good neighbors
2 55. Neighbors monitor
23 RAW SUM (A)
12 # OF ITEMS (B)

SCALE SCORE = (A / B) x 10 ROUND TO INTEGER

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[33

Name: [redacted]
Date: 9/31/06
DOB: 11/3/92

Age: 13
Grade: 8

YOUTH REPORT – CATEGORY VIEW

VERSION 1.0

Total Asset Score 44
External Assets Scale Score 22
[redacted] Scale Score 22

	EXTERNAL ASSETS				INTERNAL ASSETS				
EXCELLENT	30	30	30	30	30	30	30	30	EXCELLENT
	28	28	28						
	27	27	27	27	27	27	27	27	
	26	26	26	26	26	26	26	26	
GOOD	25	25	25	25	25	25	25	25	GOOD
	24	24	24	24	24	24	24	24	
	23	23	23	23	23	23	23	23	
	22	22	22	22	22	22	22	22	
FAIR	21	21	21	21	21	21	21	21	FAIR
	20	20	20	20	20	20	20	20	
	19	19	19	19	19	19	19	19	
	18	18	18	18	18	18	18	18	
LOW	17	17	17	17	17	17	17	17	LOW
	16	16	16	16	16	16	16	16	
	15	15	15	15	15	15	15	15	
	14	14	14	14	14	14	14	14	
	13	13	13	13	13	13	13	13	
	12	12	12	12	12	12	12	12	
	11	11	11	11	11	11	11	11	
	10	10	10	10	10	10	10	10	
	9	9	9	9	9	9	9	9	
	0-8	0-8	0-8	0-8	0-8	0-8	0-8	0-8	

I. SUPPORT

26 SCALE SCORE
4 13. Advice parents
4 47. Parents help
3 48. Good neighbors
4 49. Caring school
3 51. Adult support
3 54. Family support
3 56. Parents talk
18 RAW SUM (A)
7 # OF ITEMS (B)

II. EMPOWERMENT

20 SCALE SCORE
3 17. Safe at home
3 21. Feels valued
4 25. Safe at school
2 29. Family tasks
1 36. Useful roles
1 46. Safe neighbor
12 RAW SUM (A)
6 # OF ITEMS (B)

III. BOUNDARIES & EXPECTATIONS

21 SCALE SCORE
1 43. Peer role models
3 44. Clear school rules
3 45. Adult role models
4 50. Teachers encourage
3 52. Clear family rules
3 53. Parents encourage
2 55. Neighbors monitor
2 57. Fair school rules
1 58. Family monitors
19 RAW SUM (A)
9 # OF ITEMS (B)

IV. CONSTRUCTIVE USE OF TIME

20 SCALE SCORE
2 31. Religious activity
3 34. Sport, club, group
4 40. Creative activities
1 42. Time at home
8 RAW SUM (A)
4 # OF ITEMS (B)

SCALE SCORE = (A / B) X 10 ROUND TO NEAREST INTEGER

SEE MANUAL FOR SCORING INSTRUCTIONS

V. COMMITMENT TO LEARNING

21 SCALE SCORE
1 5. Enjoys reading
2 7. Cares about school
3 8. Does homework
3 10. Enjoys learning
2 26. Engaged learning
3 28. Encouraged new
3 38. Motivated
15 RAW SUM (A)
7 # OF ITEMS (B)

VI. POSITIVE VALUES

20 SCALE SCORE
3 1. Stands up for beliefs
3 9. Avoids alcohol
3 16. Values helping
4 22. Takes responsibility
1 23. Values honesty
1 30. Help community
2 32. Healthy habits
2 33. Encouraged to help
2 35. Help solve problems
2 37. Respect others
2 41. Serving others
22 RAW SUM (A)
11 # OF ITEMS (B)

VII. SOCIAL COMPETENCIES

21 SCALE SCORE
2 4. Avoids unhealthy
2 6. Builds friendships
4 11. Expresses feelings
3 18. Plans ahead
3 19. Resists pressure
2 20. Resolves conflicts
3 24. Accepts others
1 39. Sensitive to others
17 RAW SUM (A)
8 # OF ITEMS (B)

VIII. POSITIVE IDENTITY

27 SCALE SCORE
3 2. Feels in control
4 3. Positive self esteem
3 12. Good future
3 14. Manages frustration
3 15. Overcomes challenges
3 27. Sense of purpose
16 RAW SUM (A)
6 # OF ITEMS (B)

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ID: _____ Gender: M

Name: [redacted] Age: 15

Date: 9/7/06 Grade: 9

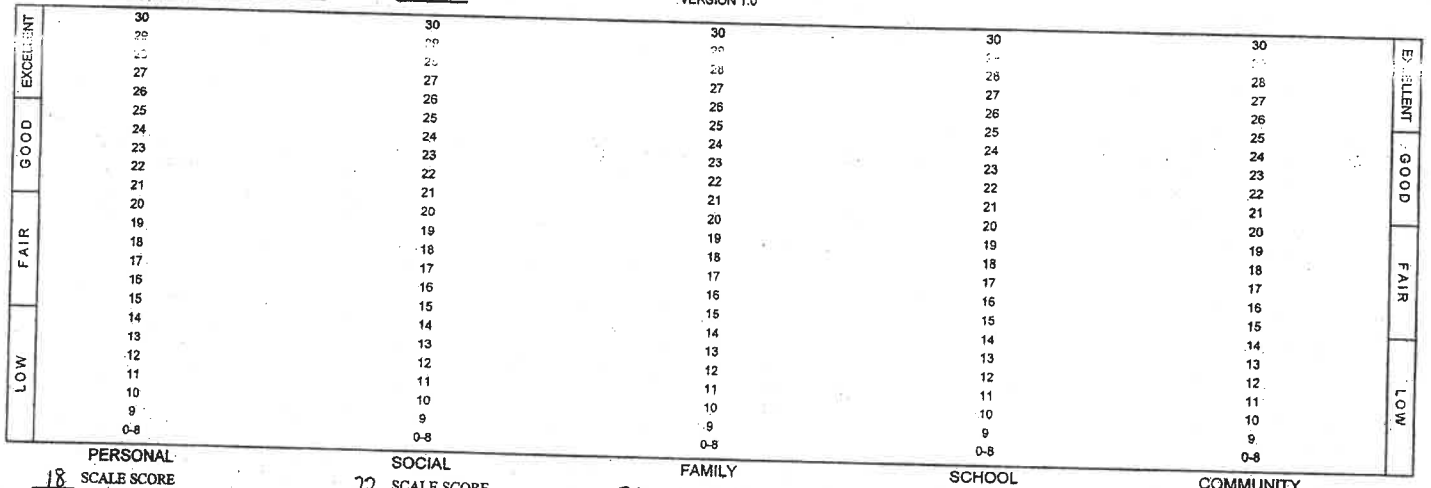
DEVELOPMENTAL ASSETS PROFILE

YOUTH REPORT – CONTEXT VIEW

VERSION 1.0

Post-Test

Participant # 2 [redacted]



PERSONAL

18 SCALE SCORE
1 1. Stands up for beliefs
0 2. Feels in control
3 3. Positive self esteem
3 4. Avoids unhealthy
0 5. Enjoys reading
3 9. Avoids alcohol
3 12. Good future
0 14. Manages frustration
3 18. Plans ahead
3 22. Takes responsibility
0 23. Values honesty
2 27. Sense of purpose
3 32. Healthy habits
24 RAW SUM (A)
13 # OF ITEMS (B)

SOCIAL

22 SCALE SCORE
3 6. Builds friendships
0 11. Expresses feelings
0 15. Overcomes challenges
3 16. Values helping
3 19. Resists pressure
0 20. Resolves conflicts
0 21. Feels valued
3 28. Encouraged new
3 33. Encouraged to help
3 39. Sensitive to others
3 43. Peer role models
3 45. Adult role models
3 51. Adult support
29 RAW SUM (A)
13 # OF ITEMS (B)

FAMILY

30 SCALE SCORE
3 13. Advice parents
3 17. Safe at home
3 29. Family tasks
3 42. Time at home
3 47. Parents help
3 52. Clear family rules
3 53. Parents encourage
3 54. Family support
3 56. Parents talk
3 58. Family monitors
30 RAW SUM (A)
10 # OF ITEMS (B)

SCHOOL

21 SCALE SCORE
1 7. Cares about school
3 8. Does homework
0 10. Enjoys learning
3 25. Safe at school
3 26. Engaged learning
3 38. Motivated
3 44. Clear school rules
0 49. Caring school
3 50. Teachers encourage
3 57. Fair school rules
21 RAW SUM (A)
10 # OF ITEMS (B)

COMMUNITY

19 SCALE SCORE
3 24. Accepts others
0 30. Help community
0 31. Religious activity
3 34. Sport, club, group
0 35. Help solve problems
3 36. Useful roles
3 37. Respect others
3 40. Creative activities
0 41. Serving others
2 46. Safe neighbor
3 48. Good neighbors
3 55. Neighbors monitor
23 RAW SUM (A)
12 # OF ITEMS (B)

SCALE SCORE = (A / B) x 10 ROUND TO INTEGER

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[3]

Name: [redacted]
Date: 9/7/06
DOB: 11/1/91

Age: 15
Grade: 9

YOUTH REPORT – CATEGORY VIEW

VERSION 1.0

Total Asset Score 44
External Assets Scale Score 26
[redacted] Scale Score 18

EXTERNAL ASSETS

INTERNAL ASSETS

	I. SUPPORT	II. EMPOWERMENT	III. BOUNDARIES & EXPECTATIONS	IV. CONSTRUCTIVE USE OF TIME	V. COMMITMENT TO LEARNING	VI. POSITIVE VALUES	VII. SOCIAL COMPETENCIES	VIII. POSITIVE IDENTITY
EXCELLENT	30	30	30	30	30	30	30	30
	29	29	29	29	29	29	29	29
	28	28	28	28	28	28	28	28
	27	27	27	27	27	27	27	27
	26	26	26	26	26	26	26	26
GOOD	25	25	25	25	25	25	25	25
	24	24	24	24	24	24	24	24
	23	23	23	23	23	23	23	23
	22	22	22	22	22	22	22	22
	21	21	21	21	21	21	21	21
FAIR	20	20	20	20	20	20	20	20
	19	19	19	19	19	19	19	19
	18	18	18	18	18	18	18	18
	17	17	17	17	17	17	17	17
	16	16	16	16	16	16	16	16
LOW	15	15	15	15	15	15	15	15
	14	14	14	14	14	14	14	14
	13	13	13	13	13	13	13	13
	12	12	12	12	12	12	12	12
	11	11	11	11	11	11	11	11
	10	10	10	10	10	10	10	10
	9	9	9	9	9	9	9	9
	0-8	0-8	0-8	0-8	0-8	0-8	0-8	0-8

I. SUPPORT

26 SCALE SCORE
3 13. Advice parents
3 47. Parents help
3 48. Good neighbors
0 49. Caring school
3 51. Adult support
3 54. Family support
3 56. Parents talk
18 RAW SUM (A)
7 # OF ITEMS (B)

II. EMPOWERMENT

23 SCALE SCORE
3 17. Safe at home
0 21. Feels valued
3 25. Safe at school
3 29. Family tasks
3 36. Useful roles
2 46. Safe neighbor
14 RAW SUM (A)
6 # OF ITEMS (B)

III. BOUNDARIES & EXPECTATIONS

30 SCALE SCORE
3 43. Peer role models
3 44. Clear school rules
3 45. Adult role models
3 50. Teachers encourage
3 52. Clear family rules
3 53. Parents encourage
3 55. Neighbors monitor
3 57. Fair school rules
3 58. Family monitors
27 RAW SUM (A)
9 # OF ITEMS (B)

IV. CONSTRUCTIVE USE OF TIME

23 SCALE SCORE
0 31. Religious activity
3 34. Sport, club, group
3 40. Creative activities
3 42. Time at home
4 RAW SUM (A)
4 # OF ITEMS (B)

SCALE SCORE = (A / B) X 10 ROUND TO NEAREST INTEGER

SEE MANUAL FOR SCORING INSTRUCTIONS

V. COMMITMENT TO LEARNING

19 SCALE SCORE
0 5. Enjoys reading
1 7. Cares about school
3 8. Does homework
0 10. Enjoys learning
3 26. Engaged learning
3 28. Encouraged new
3 38. Motivated
13 RAW SUM (A)
7 # OF ITEMS (B)

VI. POSITIVE VALUES

17 SCALE SCORE
1 1. Stands up for beliefs
3 9. Avoids alcohol
3 16. Values helping
3 22. Takes responsibility
0 23. Values honesty
0 30. Help community
3 32. Healthy habits
3 33. Encouraged to help
0 35. Help solve problems
3 37. Respect others
0 41. Serving others
19 RAW SUM (A)
11 # OF ITEMS (B)

VII. SOCIAL COMPETENCIES

23 SCALE SCORE
3 4. Avoids unhealthy
3 6. Builds friendships
0 11. Expresses feelings
3 18. Plans ahead
3 19. Resists pressure
0 20. Resolves conflicts
3 24. Accepts others
3 39. Sensitive to others
18 RAW SUM (A)
8 # OF ITEMS (B)

VIII. POSITIVE IDENTITY

13 SCALE SCORE
0 2. Feels in control
3 3. Positive self esteem
3 12. Good future
0 14. Manages frustration
0 15. Overcomes challenges
2 27. Sense of purpose
8 RAW SUM (A)
6 # OF ITEMS (B)

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ID: _____ Gender: M

Name: [redacted] Age: 14

Date: 8/31/06 Grade: 9

DEVELOPMENTAL ASSETS PROFILE

YOUTH REPORT – CONTEXT VIEW

VERSION 1.0

Post-test

Participant #3

	PERSONAL	SOCIAL	FAMILY	SCHOOL	COMMUNITY
EXCELLENT	30	30	30	30	30
	29	29	29	29	29
	28	28	28	28	28
	27	27	27	27	27
GOOD	26	26	26	26	26
	25	25	25	25	25
	24	24	24	24	24
	23	23	23	23	23
	22	22	22	22	22
FAIR	21	21	21	21	21
	20	20	20	20	20
	19	19	19	19	19
	18	18	18	18	18
	17	17	17	17	17
	16	16	16	16	16
LOW	15	15	15	15	15
	14	14	14	14	14
	13	13	13	13	13
	12	12	12	12	12
	11	11	11	11	11
	10	10	10	10	10
	9	9	9	9	9
	0-8	0-8	0-8	0-8	0-8

PERSONAL

27 SCALE SCORE
3 1. Stands up for beliefs
3 2. Feels in control
3 3. Positive self esteem
3 4. Avoids unhealthy
3 5. Enjoys reading
2 9. Avoids alcohol
3 12. Good future
2 14. Manages frustration
2 18. Plans ahead
1 22. Takes responsibility
2 23. Values honesty
3 27. Sense of purpose
3 32. Healthy habits
35 RAW SUM (A)
13 # OF ITEMS (B)

SOCIAL

22 SCALE SCORE
3 6. Builds friendships
2 11. Expresses feelings
2 15. Overcomes challenges
2 16. Values helping
2 19. Resists pressure
1 20. Resolves conflicts
2 21. Feels valued
3 28. Encouraged new
3 33. Encouraged to help
2 39. Sensitive to others
2 43. Peer role models
3 45. Adult role models
2 51. Adult support
29 RAW SUM (A)
13 # OF ITEMS (B)

FAMILY

27 SCALE SCORE
2 13. Advice parents
3 17. Safe at home
3 29. Family tasks
3 42. Time at home
3 47. Parents help
3 52. Clear family rules
3 53. Parents encourage
3 54. Family support
3 56. Parents talk
3 58. Family monitors
27 RAW SUM (A)
10 # OF ITEMS (B)

SCHOOL

21 SCALE SCORE
2 7. Cares about school
3 8. Does homework
3 10. Enjoys learning
0 25. Safe at school
3 26. Engaged learning
2 38. Motivated
2 44. Clear school rules
3 49. Caring school
2 50. Teachers encourage
2 57. Fair school rules
21 RAW SUM (A)
10 # OF ITEMS (B)

COMMUNITY

23 SCALE SCORE
2 24. Accepts others
2 30. Help community
3 31. Religious activity
2 34. Sport, club, group
2 35. Help solve problems
2 36. Useful roles
2 37. Respect others
3 40. Creative activities
3 41. Serving others
1 46. Safe neighbor
3 48. Good neighbors
2 55. Neighbors monitor
27 RAW SUM (A)
12 # OF ITEMS (B)

SCALE SCORE = (A / B) x 10 ROUND TO INTEGER

SEE USER MANUAL FOR SCORING INSTRUCTIONS

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ID:
Name: [redacted]
Date: 8/31/06
DOB: 11/22/91

Gender: F
Age: 15
Grade: 9

DEVELOPMENTAL ASSETS PROFILE
YOUTH REPORT – CATEGORY VIEW
VERSION 1.0

Total Asset Score 49
External Assets Scale Score 24
[redacted] Scale Score 25

	EXTERNAL ASSETS				INTERNAL ASSETS				
	I. SUPPORT	II. EMPOWERMENT	III. BOUNDARIES & EXPECTATIONS	IV. CONSTRUCTIVE USE OF TIME	V. COMMITMENT TO LEARNING	VI. POSITIVE VALUES	VII. SOCIAL COMPETENCIES	VIII. POSITIVE IDENTITY	
EXCELLENT	30	30	30	30	30	30	30	30	EXCELLENT
							29		
	28	28	28	28	28	28			
	27	27	27	27	27	27	27	27	
GOOD	26	26	26	26	26	26	26	26	GOOD
	25	25	25	25	25	25	25	25	
	24	24	24	24	24	24	24	24	
	23	23	23	23	23	23	23	23	
	22	22	22	22	22	22	22	22	
FAIR	21	21	21	21	21	21	21	21	FAIR
	20	20	20	20	20	20	20	20	
	19	19	19	19	19	19	19	19	
	18	18	18	18	18	18	18	18	
	17	17	17	17	17	17	17	17	
	16	16	16	16	16	16	16	16	
	15	15	15	15	15	15	15	15	
	14	14	14	14	14	14	14	14	
	13	13	13	13	13	13	13	13	
LOW	12	12	12	12	12	12	12	12	LOW
	11	11	11	11	11	11	11	11	
	10	10	10	10	10	10	10	10	
	9	9	9	9	9	9	9	9	
	0-8	0-8	0-8	0-8	0-8	0-8	0-8	0-8	

I. SUPPORT
26 SCALE SCORE
2 13. Advice parents
3 47. Parents help
3 48. Good neighbors
3 49. Caring school
4 51. Adult support
3 54. Family support
2 56. Parents talk
18 RAW SUM (A)
7 # OF ITEMS (B)

II. EMPOWERMENT
18 SCALE SCORE
3 17. Safe at home
2 21. Feels valued
0 25. Safe at school
3 29. Family tasks
2 36. Useful roles
1 46. Safe neighbor
11 RAW SUM (A)
6 # OF ITEMS (B)

III. BOUNDARIES & EXPECTATIONS
23 SCALE SCORE
2 43. Peer role models
3 44. Clear school rules
3 45. Adult role models
2 50. Teachers encourage
2 52. Clear family rules
3 53. Parents encourage
2 55. Neighbors monitor
2 57. Fair school rules
3 58. Family monitors
21 RAW SUM (A)
9 # OF ITEMS (B)

IV. CONSTRUCTIVE USE OF TIME
28 SCALE SCORE
3 31. Religious activity
3 34. Sport, club, group
3 40. Creative activities
3 42. Time at home
11 RAW SUM (A)
4 # OF ITEMS (B)

SCALE SCORE = (A / B) X 10 ROUND TO NEAREST INTEGER

V. COMMITMENT TO LEARNING
26 SCALE SCORE
3 5. Enjoys reading
3 7. Cares about school
3 8. Does homework
3 10. Enjoys learning
3 26. Engaged learning
3 28. Encouraged new
3 38. Motivated
18 RAW SUM (A)
7 # OF ITEMS (B)

VI. POSITIVE VALUES
24 SCALE SCORE
3 1. Stands up for beliefs
2 9. Avoids alcohol
2 16. Values helping
2 22. Takes responsibility
2 23. Values honesty
3 30. Help community
3 32. Healthy habits
3 33. Encouraged to help
3 35. Help solve problems
2 37. Respect others
3 41. Serving others
26 RAW SUM (A)
11 # OF ITEMS (B)

VII. SOCIAL COMPETENCIES
21 SCALE SCORE
3 4. Avoids unhealthy
3 6. Builds friendships
2 11. Expresses feelings
3 18. Plans ahead
2 19. Resists pressure
1 20. Resolves conflicts
2 24. Accepts others
3 39. Sensitive to others
17 RAW SUM (A)
8 # OF ITEMS (B)

VIII. POSITIVE IDENTITY
27 SCALE SCORE
3 2. Feels in control
3 3. Positive self esteem
3 12. Good future
3 14. Manages frustration
3 15. Overcomes challenges
3 27. Sense of purpose
16 RAW SUM (A)
6 # OF ITEMS (B)

SEE MANUAL FOR SCORING INSTRUCTIONS

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[336

ID: _____ Gender: M

Name: [redacted] Age: 16

Date: 8/31/06 Grade: 11

DEVELOPMENTAL ASSETS PROFILE

YOUTH REPORT -- CONTEXT VIEW

VERSION 1.0

Post-Test

Participant #4 [redacted]

	PERSONAL	SOCIAL	FAMILY	SCHOOL	COMMUNITY
EXCELLENT	30	30	30	30	30
	29	29	29	29	29
	28	28	28	28	28
	27	27	27	27	27
GOOD	26	26	26	26	26
	25	25	25	25	25
	24	24	24	24	24
	23	23	23	23	23
	22	22	22	22	22
	21	21	21	21	21
FAIR	20	20	20	20	20
	19	19	19	19	19
	18	18	18	18	18
	17	17	17	17	17
	16	16	16	16	16
	15	15	15	15	15
LOW	14	14	14	14	14
	13	13	13	13	13
	12	12	12	12	12
	11	11	11	11	11
	10	10	10	10	10
	9	9	9	9	9
	0-8	0-8	0-8	0-8	0-8

PERSONAL

15 SCALE SCORE

3 1. Stands up for beliefs

1 2. Feels in control

3 3. Positive self esteem

1 4. Avoids unhealthy

0 5. Enjoys reading

3 9. Avoids alcohol

1 12. Good future

1 14. Manages frustration

2 18. Plans ahead

1 22. Takes responsibility

1 23. Values honesty

1 27. Sense of purpose

1 32. Healthy habits

19 RAW SUM (A)

13 # OF ITEMS (B)

SOCIAL

20 SCALE SCORE

2 6. Builds friendships

2 11. Expresses feelings

2 15. Overcomes challenges

3 16. Values helping

3 19. Resists pressure

0 20. Resolves conflicts

3 21. Feels valued

2 28. Encouraged new

1 33. Encouraged to help

2 39. Sensitive to others

1 43. Peer role models

3 45. Adult role models

3 51. Adult support

26 RAW SUM (A)

13 # OF ITEMS (B)

FAMILY

25 SCALE SCORE

3 13. Advice parents

3 17. Safe at home

3 29. Family tasks

1 42. Time at home

3 47. Parents help

3 52. Clear family rules

3 53. Parents encourage

3 54. Family support

3 56. Parents talk

2 58. Family monitors

25 RAW SUM (A)

10 # OF ITEMS (B)

SCALE SCORE = (A / B) x 10 ROUND TO INTEGER

SEE USER MANUAL FOR SCORING INSTRUCTIONS

SCHOOL

14 SCALE SCORE

0 7. Cares about school

1 8. Does homework

3 10. Enjoys learning

0 25. Safe at school

1 26. Engaged learning

3 38. Motivated

1 44. Clear school rules

3 49. Caring school

1 50. Teachers encourage

1 57. Fair school rules

14 RAW SUM (A)

10 # OF ITEMS (B)

COMMUNITY

24 SCALE SCORE

1 24. Accepts others

2 30. Help community

3 31. Religious activity

3 34. Sport, club, group

1 35. Help solve problems

1 36. Useful roles

3 37. Respect others

3 40. Creative activities

3 41. Serving others

3 46. Safe neighbor

3 48. Good neighbors

3 55. Neighbors monitor

29 RAW SUM (A)

12 # OF ITEMS (B)

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ID:
Name: [redacted]
Date: 8/31/06
DOB: 7/26/90

Gender: M
Age: 16
Grade: 11

DEVELOPMENTAL ASSETS PROFILE
YOUTH REPORT – CATEGORY VIEW
VERSION 1.0

Total Asset Score 40
[redacted] Scale Score 22
Internal Assets Scale Score 18

	EXTERNAL ASSETS				INTERNAL ASSETS				
EXCELLENT	30	30	30	30	30	30	30	30	EXCELLENT
	28	28	28	28			29	29	
	27	27	27	27	27	27	27	27	
	26	26	26	26	26	26	26	26	
GOOD	25	25	25	25	25	25	25	25	GOOD
	24	24	24	24	24	24	24	24	
	23	23	23	23	23	23	23	23	
	22	22	22	22	22	22	22	22	
FAIR	21	21	21	21	21	21	21	21	FAIR
	20	20	20	20	20	20	20	20	
	19	19	19	19	19	19	19	19	
	18	18	18	18	18	18	18	18	
LOW	17	17	17	17	17	17	17	17	LOW
	16	16	16	16	16	16	16	16	
	15	15	15	15	15	15	15	15	
	14	14	14	14	14	14	14	14	
	13	13	13	13	13	13	13	13	
	12	12	12	12	12	12	12	12	
	11	11	11	11	11	11	11	11	
	10	10	10	10	10	10	10	10	
	9	9	9	9	9	9	9	9	
	0-8	0-8	0-8	0-8	0-8	0-8	0-8	0-8	

I. SUPPORT
29 SCALE SCORE
~~2~~ 13. Advice parents
~~3~~ 47. Parents help
~~3~~ 48. Good neighbors
~~3~~ 49. Caring school
~~3~~ 51. Adult support
~~3~~ 54. Family support
~~3~~ 56. Parents talk
20 RAW SUM (A)
7 # OF ITEMS (B)

II. EMPOWERMENT
18 SCALE SCORE
1 17. Safe at home
3 21. Feels valued
0 25. Safe at school
3 29. Family tasks
1 36. Useful roles
2 46. Safe neighbor
11 RAW SUM (A)
6 # OF ITEMS (B)

III. BOUNDARIES & EXPECTATIONS
19 SCALE SCORE
1 43. Peer role models
1 44. Clear school rules
3 45. Adult role models
1 50. Teachers encourage
3 52. Clear family rules
3 53. Parents encourage
3 55. Neighbors monitor
1 57. Fair school rules
1 58. Family monitors
17 RAW SUM (A)
9 # OF ITEMS (B)

IV. CONSTRUCTIVE USE OF TIME
20 SCALE SCORE
3 31. Religious activity
1 34. Sport, club, group
3 40. Creative activities
1 42. Time at home
8 RAW SUM (A)
4 # OF ITEMS (B)

SCALE SCORE = (A / B) X 10 ROUND TO NEAREST INTEGER

SEE MANUAL FOR SCORING INSTRUCTIONS

V. COMMITMENT TO LEARNING
14 SCALE SCORE
~~2~~ 5. Enjoys reading
~~0~~ 7. Cares about school
~~1~~ 8. Does homework
3 10. Enjoys learning
~~2~~ 26. Engaged learning
~~2~~ 28. Encouraged new
3 38. Motivated
10 RAW SUM (A)
7 # OF ITEMS (B)

VI. POSITIVE VALUES
23 SCALE SCORE
3 1. Stands up for beliefs
3 9. Avoids alcohol
3 16. Values helping
1 22. Takes responsibility
1 23. Values honesty
2 30. Help community
3 32. Healthy habits
2 33. Encouraged to help
2 35. Help solve problems
3 37. Respect others
3 41. Serving others
25 RAW SUM (A)
11 # OF ITEMS (B)

VII. SOCIAL COMPETENCIES
20 SCALE SCORE
~~3~~ 4. Avoids unhealthy
~~3~~ 6. Builds friendships
~~3~~ 11. Expresses feelings
~~2~~ 18. Plans ahead
~~1~~ 19. Resists pressure
~~2~~ 20. Resolves conflicts
~~1~~ 24. Accepts others
2 39. Sensitive to others
16 RAW SUM (A)
8 # OF ITEMS (B)

VIII. POSITIVE IDENTITY
15 SCALE SCORE
1 2. Feels in control
3 3. Positive self esteem
1 12. Good future
1 14. Manages frustration
2 15. Overcomes challenges
1 27. Sense of purpose
9 RAW SUM (A)
6 # OF ITEMS (B)

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APPENDIX G

PARTICIPANT'S EVALUATION FORMS

Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/22/06

Trainers: **Rev Michael Sanders** ✓ **Able** ✓ **Mr. Green** ✓

1. Was the topic of the day interesting?

✓ Yes ____No ____ Most of It

2. Did you like the way the trainers ran the class?

✓ Yes ____No ____Most of the time

3. Were the trainers caring, patient and fun.

✓ Yes ____No ____Most of the time

The Information

4. Did you learn anything new and helpful?

✓ Yes _____No _____ A little

The Training Materials

5. Rate the training materials (books, videos, music and activities)

✓ Excellent ____Good ____Fun ____Boring

6. Was the class?

_____Too short ____Too Long ✓ Just Right

7. Do you think this class would help other young men?

✓ Yes _____No _____Maybe

Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/22/06

Trainers: **Rev Michael Sanders** ✓ **Able** ✓ **Mr. Green** ✓

1. Was the topic of the day interesting?

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3. Were the trainers caring, patient and fun.

✓ Yes ____No ____Most of the time

The Information

4. Did you learn anything new and helpful?

✓ Yes _____No _____ A little

The Training Materials

5. Rate the training materials (books, videos, music and activities)

✓ Excellent ____Good ____Fun ____Boring

6. Was the class?

✓ Too short ____Too Long _____Just Right

7. Do you think this class would help other young men?

✓ Yes _____No _____Maybe

Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/22/06

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2. Did you like the way the trainers ran the class?

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3. Were the trainers caring, patient and fun.

✓ Yes ___ No ___ Most of the time

The Information

4. Did you learn anything new and helpful?

✓ Yes ___ No ___ A little

The Training Materials

5. Rate the training materials (books, videos, music and activities)

✓ Excellent ___ Good ___ Fun ___ Boring

6. Was the class?

___ Too short ___ Too Long ✓ Just Right

7. Do you think this class would help other young men?

✓ Yes ___ No ___ Maybe

Valour Life Skills Institute
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6. Was the class?

____ Too short ____ Too Long ✓ Just Right

7. Do you think this class would help other young men?

✓ Yes ____ No ____ Maybe

Valour Life Skills Institute

2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/22/06

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3. Were the trainers caring, patient and fun.

✓ Yes ____ No ____ Most of the time

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✓ Yes ____ No ____ A little

The Training Materials

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6. Was the class?

____ Too short ____ Too Long ✓ Just Right

7. Do you think this class would help other young men?

✓ Yes ____ No ____ Maybe

Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/23/06

Trainers: **Rev Michael Sanders**___**Able** __**Mr. Green** ____

1. Was the topic of the day interesting?

____Yes ____No ____ Most of It

2. Did you like the way the trainers ran the class?

____Yes ____No _____Most of the time

3. Were the trainers caring, patient and fun.

____Yes ____No ____Most of the time

The Information

4. Did you learn anything new and helpful?

_____Yes _____No _____ A little

The Training Materials

5. Rate the training materials (books, videos, music and activities)

____Excellent ____Good ____Fun ____Boring

6. Was the class?

_____Too short ____Too Long _____Just Right

7. Do you think this class would help other young men?

____Yes _____No _____Maybe

Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/23/06

Trainers: **Rev Michael Sanders** ✓ **Able** ✓ **Mr. Green** ✓

1. Was the topic of the day interesting?

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The Information

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✓ Yes _____No _____ A little

The Training Materials

5. Rate the training materials (books, videos, music and activities)

____Excellent ✓ Good ____Fun ____Boring

6. Was the class?

_____Too short ____Too Long ✓ Just Right

7. Do you think this class would help other young men?

✓ Yes _____No _____Maybe

Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/23/06

Trainers: **Rev Michael Sanders** ✓ **Able** ✓ **Mr. Green** ✓

1. Was the topic of the day interesting?

✓ Yes ____ No ____ Most of It

2. Did you like the way the trainers ran the class?

✓ Yes ____ No ____ Most of the time

3. Were the trainers caring, patient and fun.

✓ Yes ____ No ____ Most of the time

The Information

4. Did you learn anything new and helpful?

✓ Yes ____ No ____ A little

The Training Materials

5. Rate the training materials (books, videos, music and activities)

____ Excellent ✓ Good ____ Fun ____ Boring

6. Was the class?

____ Too short ____ Too Long ✓ Just Right

7. Do you think this class would help other young men?

✓ Yes ____ No ____ Maybe

Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/23/06

Trainers: **Rev Michael Sanders** ✓ **Able** ___ **Mr. Green** ✓

1. Was the topic of the day interesting?

✓ Yes ___ No ___ Most of It

2. Did you like the way the trainers ran the class?

✓ Yes ___ No ___ Most of the time

3. Were the trainers caring, patient and fun.

✓ Yes ___ No ___ Most of the time

The Information

4. Did you learn anything new and helpful?

✓ Yes ___ No ___ A little

The Training Materials

5. Rate the training materials (books, videos, music and activities)

✓ Excellent ___ Good ___ Fun ___ Boring

6. Was the class?

___ Too short ___ Too Long ✓ Just Right

7. Do you think this class would help other young men?

✓ Yes ___ No ___ Maybe

Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/23/06

Trainers: **Rev Michael Sanders** ✓ **Able** ___ ✓ **Mr. Green** ✓

1. Was the topic of the day interesting?

✓ Yes ___ No ___ Most of It

2. Did you like the way the trainers ran the class?

✓ Yes ___ No ___ Most of the time

3. Were the trainers caring, patient and fun.

✓ Yes ___ No ___ Most of the time

The Information

4. Did you learn anything new and helpful?

✓ Yes ___ No ___ A little

The Training Materials

5. Rate the training materials (books, videos, music and activities)

✓ Excellent ___ Good ___ Fun ___ Boring

6. Was the class?

___ Too short ___ Too Long ✓ Just Right

7. Do you think this class would help other young men?

✓ Yes ___ No ___ Maybe

Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/24/06

Trainers: **Rev Michael Sanders** ____ **Able** ___ **Mr. Green** ____

1. Was the topic of the day interesting?

____Yes ____No ____ Most of It

2. Did you like the way the trainers ran the class?

____Yes ____No _____Most of the time

3. Were the trainers caring, patient and fun.

____Yes ____No ____Most of the time

The Information

4. Did you learn anything new and helpful?

_____Yes _____No _____ A little

The Training Materials

5. Rate the training materials (books, videos, music and activities)

____Excellent ____Good ____Fun ____Boring

6. Was the class?

_____Too short ____Too Long _____Just Right

7. Do you think this class would help other young men?

____Yes _____No _____Maybe

Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/24/06

Trainers: **Rev Michael Sanders**___✓**Able** __✓**Mr. Green**✓___

1. Was the topic of the day interesting?

__✓_Yes ____No ____ Most of It

2. Did you like the way the trainers ran the class?

___✓Yes ____No _____Most of the time

3. Were the trainers caring, patient and fun.

___✓Yes ____No ____Most of the time

The Information

4. Did you learn anything new and helpful?

____✓Yes _____No _____ A little

The Training Materials

5. Rate the training materials (books, videos, music and activities)

____Excellent ___✓Good ____Fun ____Boring

6. Was the class?

_____Too short ____Too Long _____✓Just Right

7. Do you think this class would help other young men?

__✓__Yes _____No _____Maybe

Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/24/06

Trainers: **Rev Michael Sanders** ✓ **Able** ✓ **Mr. Green** ✓

1. Was the topic of the day interesting?

✓ Yes ____No ____ Most of It

2. Did you like the way the trainers ran the class?

✓ Yes ____No _____Most of the time

3. Were the trainers caring, patient and fun.

✓ Yes ____No ____Most of the time

The Information

4. Did you learn anything new and helpful?

✓ Yes _____No _____ A little

The Training Materials

5. Rate the training materials (books, videos, music and activities)

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6. Was the class?

_____Too short ____Too Long ✓ Just Right

7. Do you think this class would help other young men?

✓ Yes _____No _____Maybe

Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/25/06

Trainers: Rev Michael Sanders✓**____Able** ✓**___ Mr. Green** ✓**____**

1. Was the topic of the day interesting?

✓ Yes ____No ____ Most of It

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3. Were the trainers caring, patient and fun.

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Valour Life Skills Institute
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8/25/06

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____ Yes ____ No ✓ Most of the time

The Information

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The Training Materials

5. Rate the training materials (books, videos, music and activities)

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6. Was the class?

✓ Too short ____ Too Long ____ Just Right

7 .Do you think this class would help other young men?

✓ Yes ____ No ____ Maybe

Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/28/06

Trainers: Rev Michael Sanders ___✓___ **Able** ___✓___ **Mr. Green** ___✓___

1. Was the topic of the day interesting?

___✓___Yes ____No ____ Most of It

2. Did you like the way the trainers ran the class?

___✓___Yes ____No _____Most of the time

3. Were the trainers caring, patient and fun.

___✓___Yes ____No ____Most of the time

The Information

4. Did you learn anything new and helpful?

_____✓_____Yes _____No _____ A little

The Training Materials

5. Rate the training materials (books, videos, music and activities)

___✓___Excellent ____Good ____Fun ____Boring

6. Was the class?

_____Too short ____Too Long _____✓_____Just Right

7. Do you think this class would help other young men?

_____✓_____Yes _____No _____Maybe

Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/28/06

Trainers: **Rev Michael Sanders** ✓ **Able** ✓ **Mr. Green** ✓

1. Was the topic of the day interesting?

✓ Yes ____No ____ Most of It

2. Did you like the way the trainers ran the class?

✓ Yes ____No _____Most of the time

3. Were the trainers caring, patient and fun.

____Yes ____No ✓ Most of the time

The Information

4. Did you learn anything new and helpful?

✓ Yes _____No _____ A little

The Training Materials

5. Rate the training materials (books, videos, music and activities)

____Excellent ✓ Good ____Fun ____Boring

6. Was the class?

✓ Too short ____Too Long _____Just Right

7. Do you think this class would help other young men?

✓ Yes _____No _____Maybe

Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/28/06

Trainers: **Rev Michael Sanders** ✓ **Able** ___ **Mr. Green** ✓

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2. Did you like the way the trainers ran the class?

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3. Were the trainers caring, patient and fun.

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The Information

4. Did you learn anything new and helpful?

✓ Yes ___ No ___ A little

The Training Materials

5. Rate the training materials (books, videos, music and activities)

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6. Was the class?

___ Too short ___ Too Long ✓ Just Right

7. Do you think this class would help other young men?

✓ Yes ___ No ___ Maybe

Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/28/06

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6. Was the class?

_____Too short ____Too Long _____✓ Just Right

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Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/29/06

Trainers: **Rev Michael Sanders** ___ **Able** ___ **Mr. Green** ___

1. Was the topic of the day interesting?

___Yes ___No ___ Most of It

2. Did you like the way the trainers ran the class?

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Valour Life Skills Institute
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Valour Life Skills Institute
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Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/30/06

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Valour Life Skills Institute
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____ Too short ____ Too Long ✓ Just Right

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Valour Life Skills Institute
2006 Summer Academy
Pilot Program
Collaboration Project with TRAPP
Participant Evaluation Form
8/31/06

Trainers: **Rev Michael Sanders** ___ **Able** ___ **Mr. Green** ___

1. Was the topic of the day interesting?

___Yes ___No ___ Most of It

2. Did you like the way the trainers ran the class?

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3. Were the trainers caring, patient and fun.

___Yes ___No ___Most of the time

The Information

4. Did you learn anything new and helpful?

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5. Rate the training materials (books, videos, music and activities)

___Excellent ___Good ___Fun ___Boring

6. Was the class?

___Too short ___Too Long ___Just Right

7. Do you think this class would help other young men?

___Yes ___No ___Maybe

Valour Life Skills Institute
2006 Summer Academy
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7. Do you think this class would help other young men?

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APPENDIX H

STATISTICAL DATA

Table 1: Intervention Group Demographic

Figure 1: Pre-test & Post-Test Participants

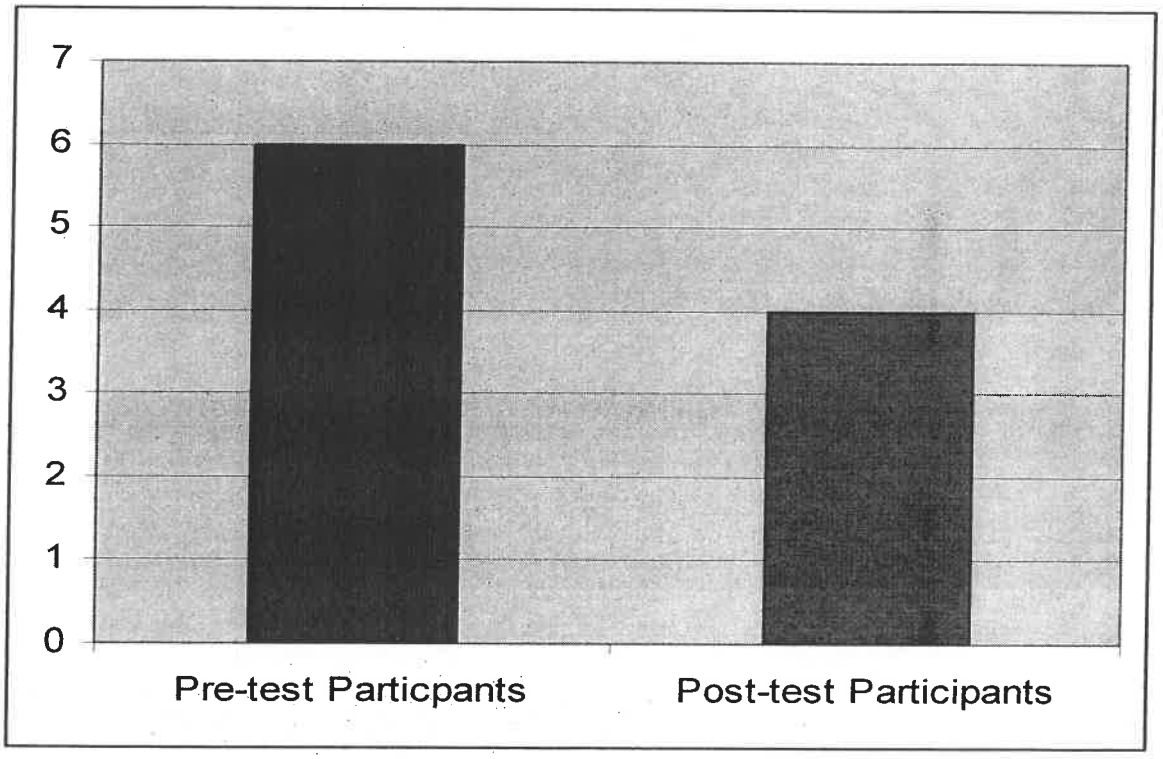
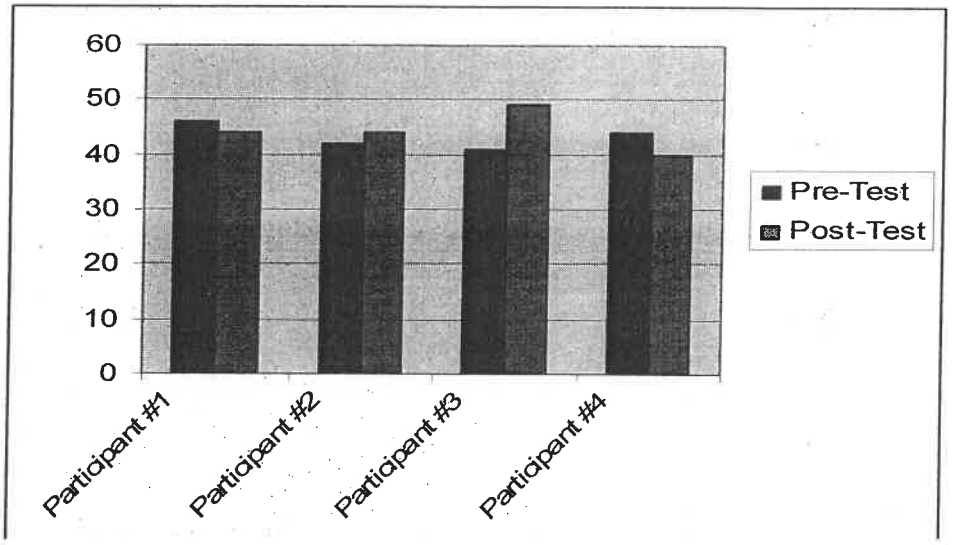


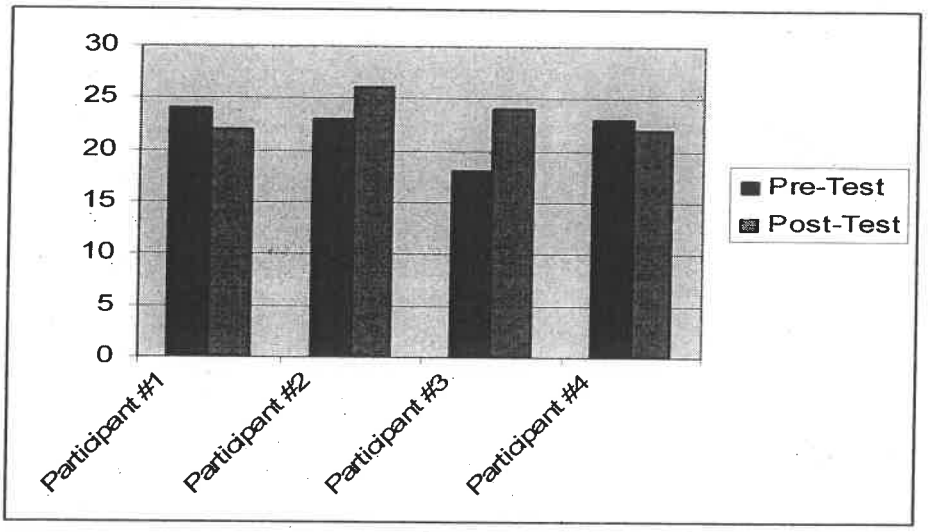
Figure 2: Pre-Test & Post Test Assets Scores

Total Assets Scores:



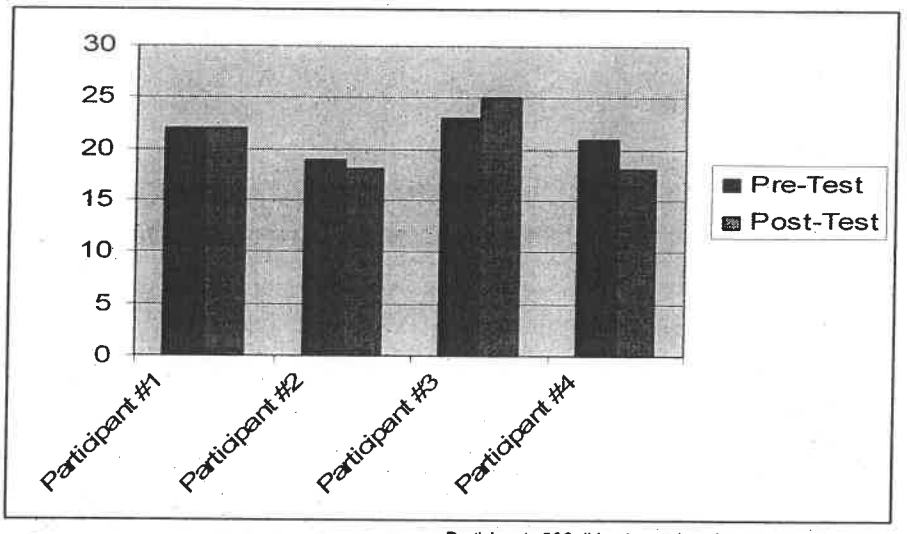
Participants 5&6 did not complete the program, therefore their data is not included.

External Assets Scores:



Participants 5&6 did not complete the program, therefore their data is not included.

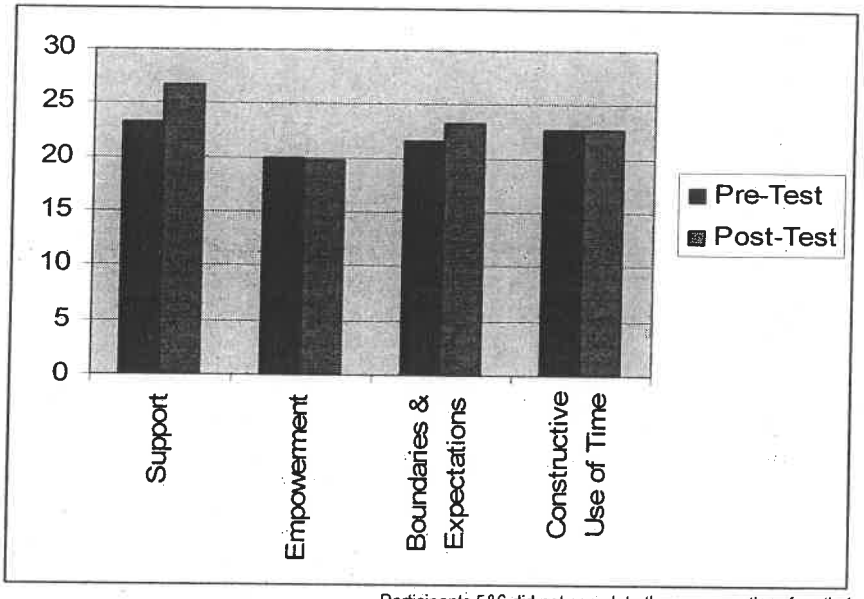
Internal Assets Scores:



Participants 5&6 did not complete the program, therefore their data is not included.

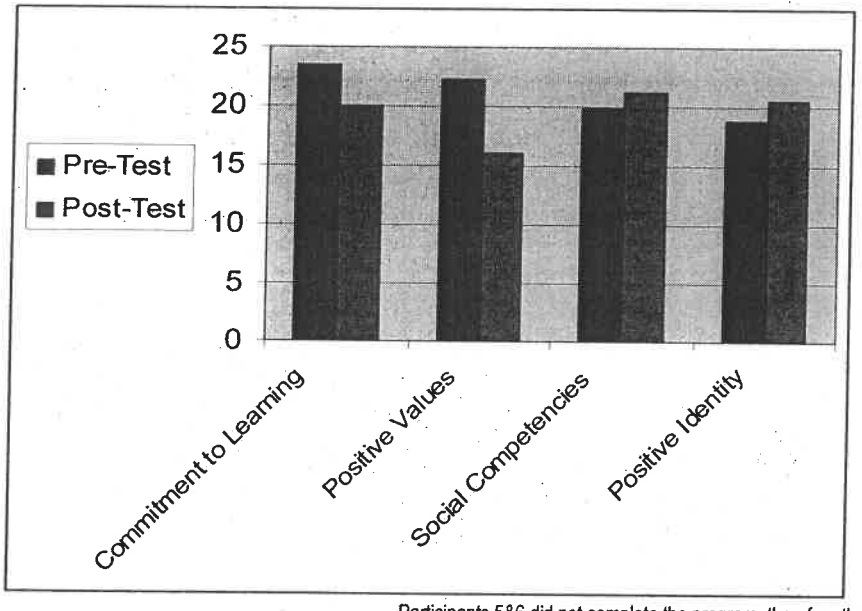
Figure 3: Mean Differences- Asset Scores Pre-Test & Post-Test

External Assets:



Participants 5&6 did not complete the program, therefore their data is not included.

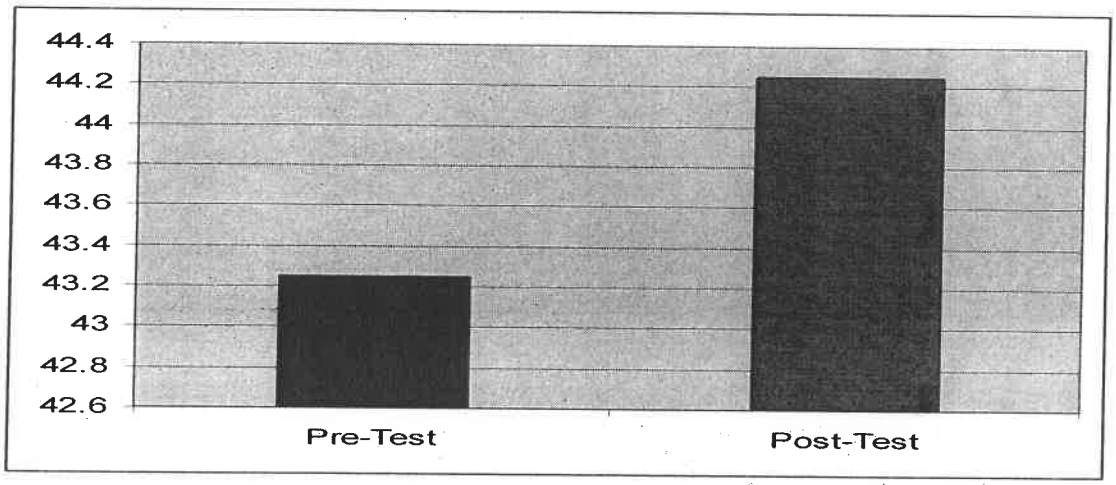
Internal Assets:



Participants 5&6 did not complete the program, therefore their data is not included.

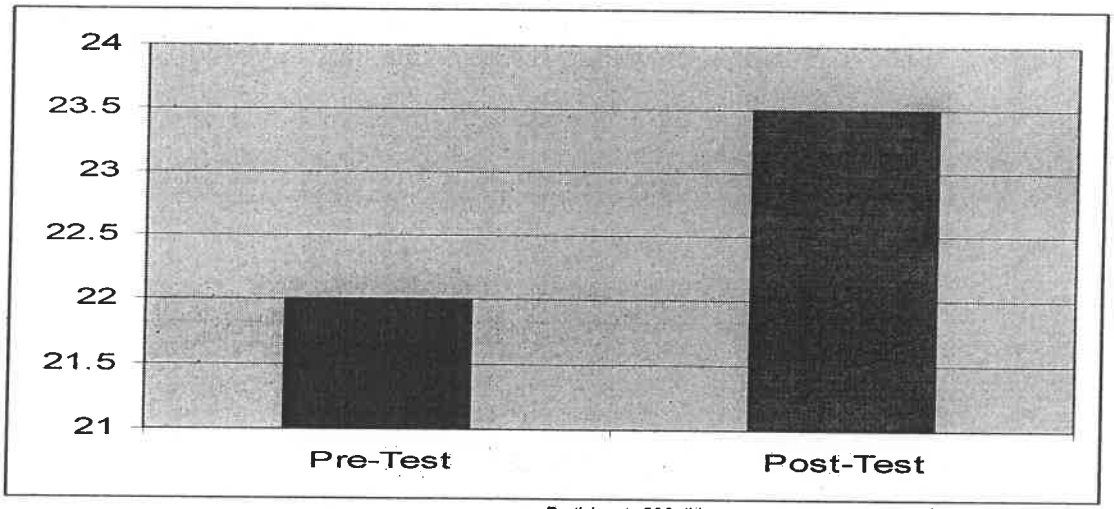
Mean Differences in Number of Assets by DAP Total Score Ranges

Figure 4: Total Assets



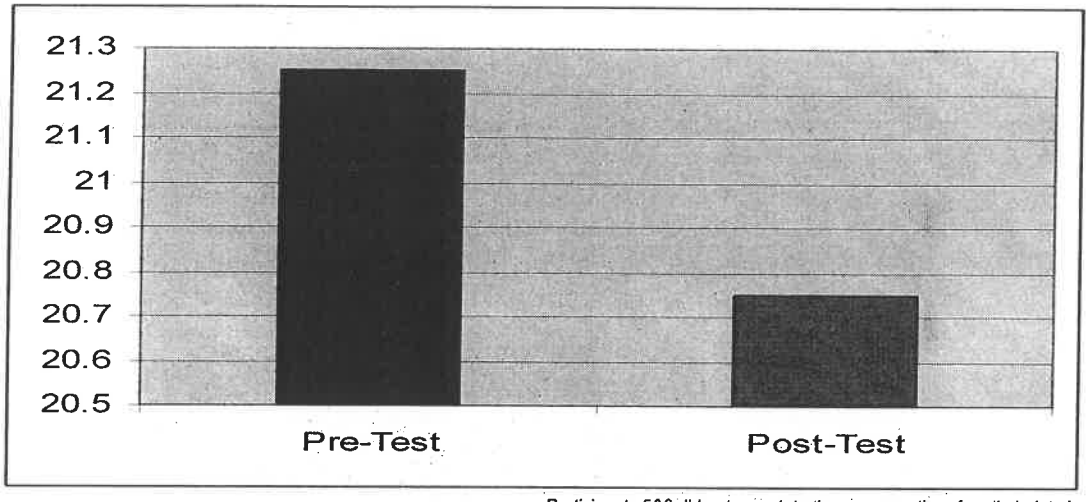
Participants 5&6 did not complete the program, therefore their data is not included.

Figure 5: External Assets



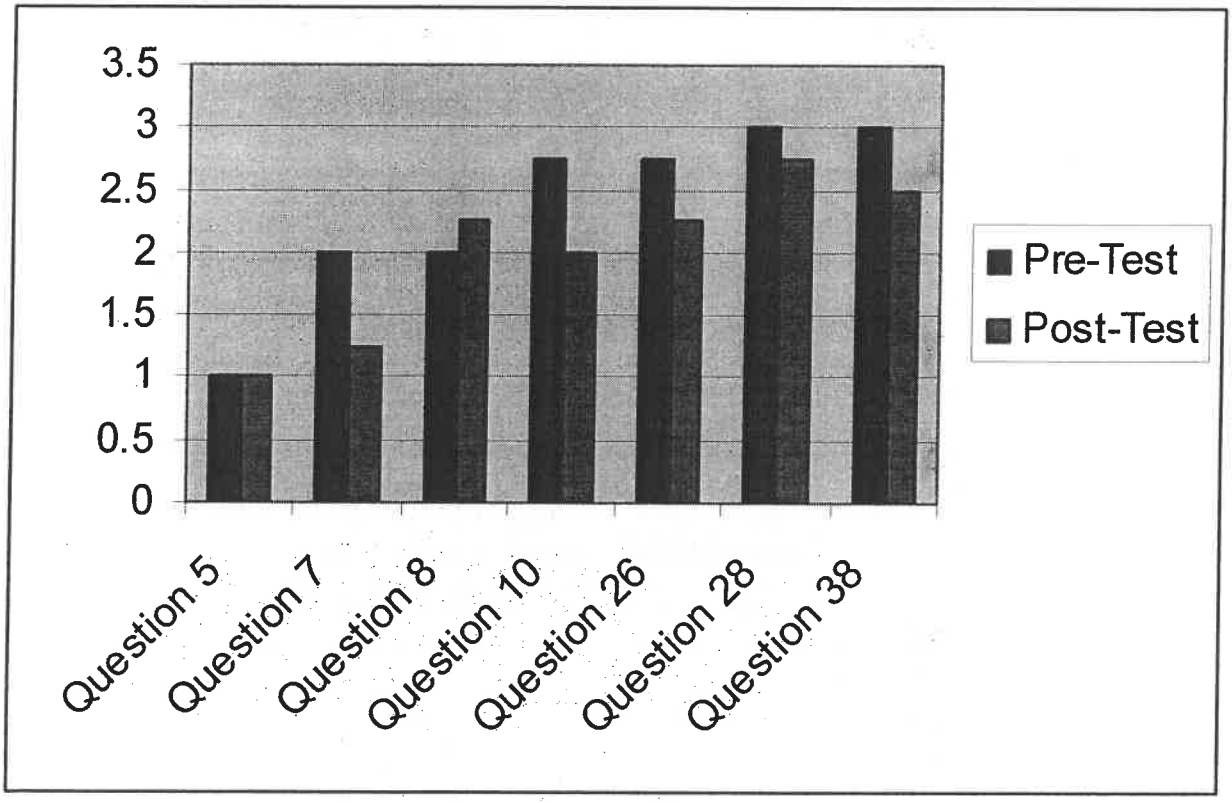
Participants 5&6 did not complete the program, therefore their data is not included.

Figure 6: Internal Assets



Participants 5&6 did not complete the program, therefore their data is not included.

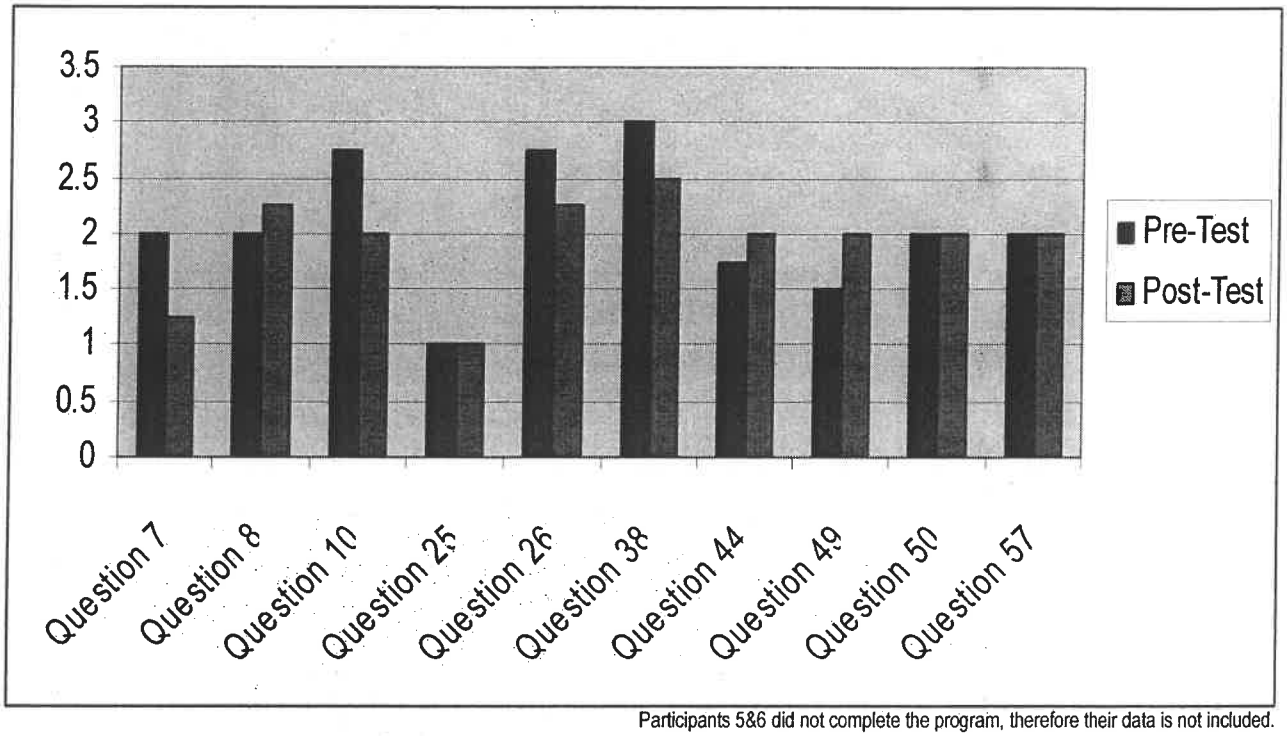
Figure 8:
Mean Number of Commitment to Learning by DAP Score Ranges, before and after Intervention Plan



Participants 5&6 did not complete the program, therefore their data is not included.

Questions:
5. Enjoys Reading
7. Cares about School
8. Does Homework
10. Enjoys Learning
26. Engaged Learning
28. Encouraged New
38. Motivated

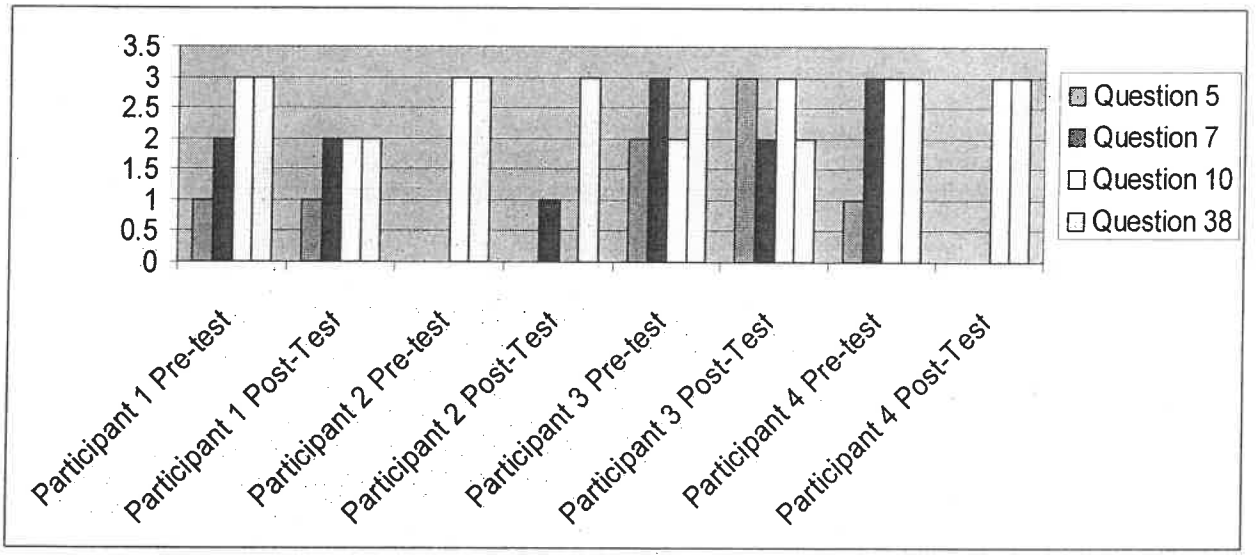
Figure 9: Mean Number of Context View of School Scores by DAP Score Ranges before & after Intervention Plan



Participants 5&6 did not complete the program, therefore their data is not included.

Questions:
7. Cares about School
8. Does Homework
10. Enjoys Learning
25. Safe at School
26. Engaged Learning
38. Motivated
44. Clear School Rules
49. Caring School

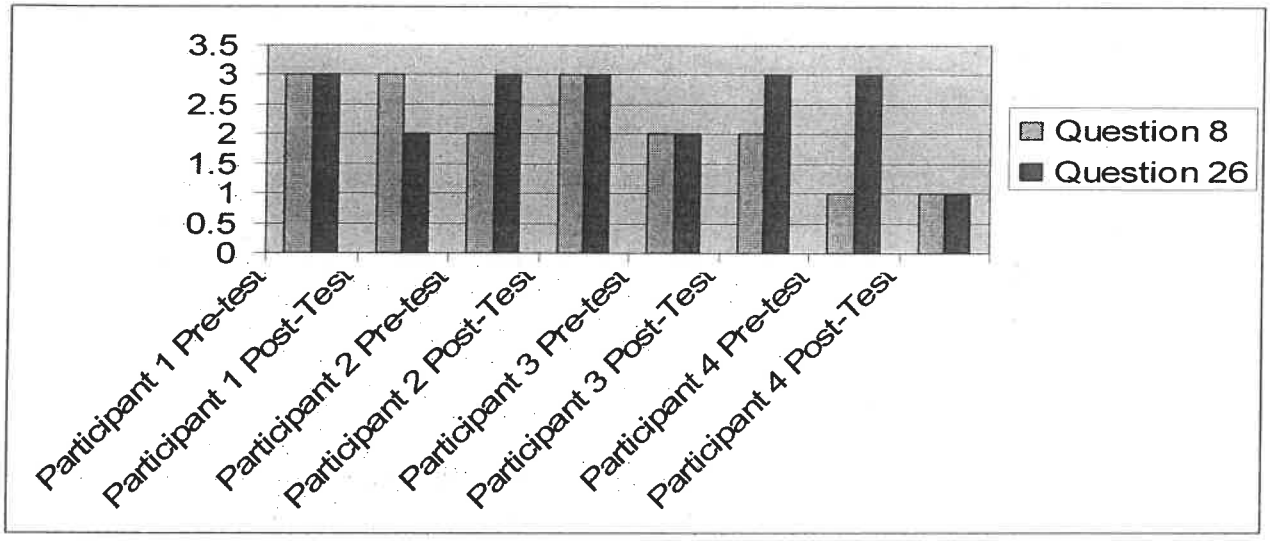
Figure 10: Participant's Perception towards school attendance and schoolwork, before and after intervention plan



Participants 5&6 did not complete the program, therefore their data is not included.

Questions:
5. Enjoys Reading
7. Cares about School
10. Enjoys Learning
38. Motivated

School Scores



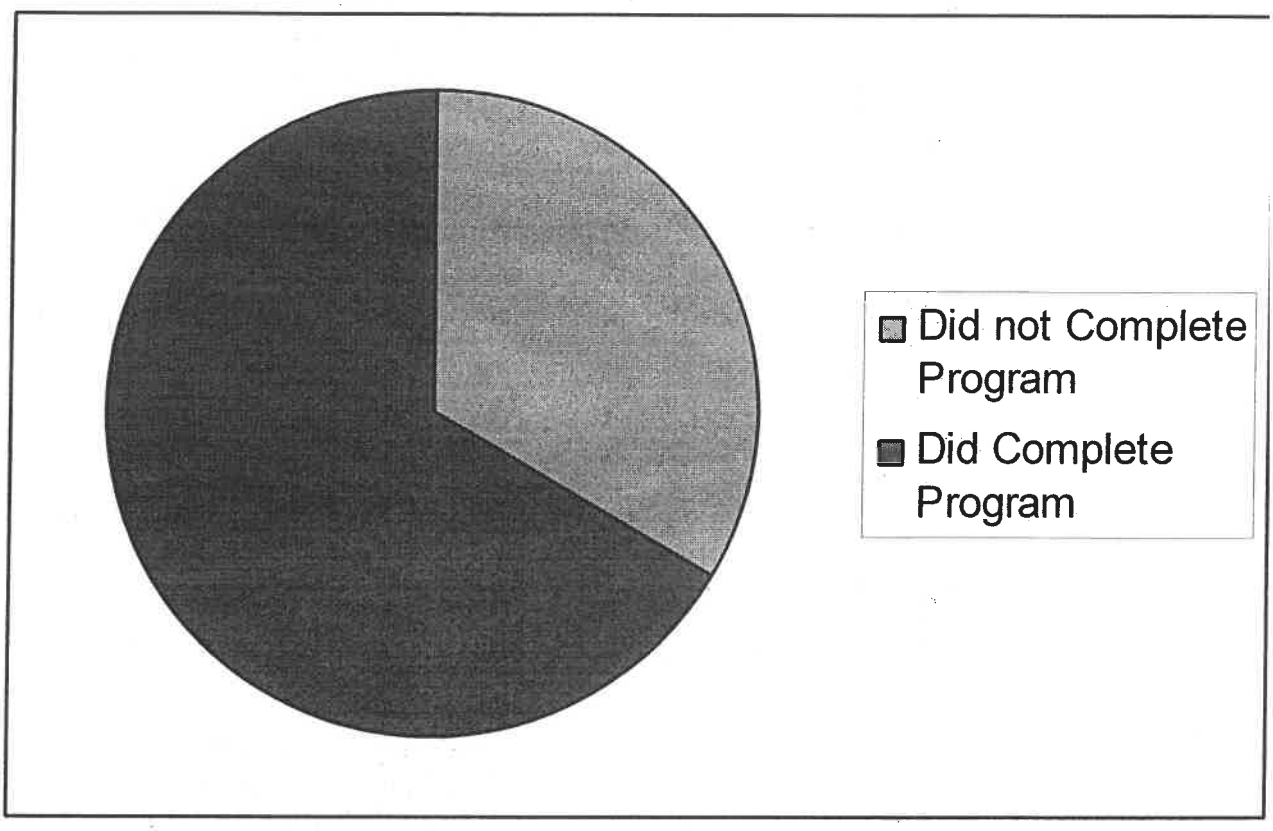
Participants 5&6 did not complete the program, therefore their data is not included.

Questions:
8. Does Homework
26. Engaged Learning

Figure 11: Percentage of Participants who completed the program.

33%

66%


Did not Complete Program
Did Complete Program

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